The New Birth:

OR,

A TREATISE OF REGENERATION.

Delivered in certaine Sermons; and now publiſhed

By WILLIAM WHATELY, *Preacher, and* Miniſter of *Banbury* in *Oxfordſhire.*

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1. COR. 5. 17.

If any man be in Chriſt, he is a new creature: old things are paſſed away; behold, all things are become new.

LONDON:
Printed by the Aſſignes of IOANE MAN and BENIAMIN FISHER.
1635.

LONDON:
Printed by the Assignes of JOHN ILIFF and
BENJAMIN TOOKE.
1695.

TO THE VVORSHIPFVLL the Maior, Aldermen, and Burgeſſes, and the reſt of the Inhabitants of the Towne and Pariſh of BANBURY: the Author dedicateth the following *Treatiſe, and wiſheth all happineſſe.*

VVOrſhipfull and welbeloved, I have (not long ſince) preached amongſt you ſome things, concerning the nature of the New birth. I am glad to underſtand, that in handling of them, I gave to ſome of you ſome good content. I am willing (you ſee) to renew your content, by offering the ſame things now to your eyes, that formerly to your eares; that the ſerious (and I hope) often reading of what you but once heard, may inſtruct you better, and ground you further, in this neceſſarie doctrine. And, Oh, that the Lord of Heaven would pleaſe ſo effectually to cooperate with his Word, that many of you may become partakers of this happie and ſaving worke of grace! My greateſt covetouſneſſe is, that your ſoules may be thus inriched; my greateſt ambition, that they may be thus advanced. To this end have I bent mine endeavours amongſt you in the conſtant imployment of the talent lent me by God: which how heartily do I wiſh and pray, that it may be available for your renovation! For in truth, the whole world is not worthy to ſtand in compariſon, with this life of holineſſe. I ſay it againe, All the greateſt advancements, profits, pleaſures (which this prick of earth, this almoſt nothing, that we tread upon, is able to afford) are in no ſort to be eſteemed deſireable; if they be layd in the ballance, againſt thoſe heavenly preferments, thoſe

infinite treaſures, thoſe unutterable comforts, whereto this eſtate of Grace doth bring thoſe that are brought unto it (even in this preſent world in ſome good meaſure: but moſt fully) in the upper region of this world, the ſtately Palace of heaven, the faire Roome of this large houſe, and the Preſence Chamber of the King of Kings. Why then is any man, eſpecially why is any of you (to whom theſe things have beene frequently delivered, on whom they have been earneſtly preſſed, on whom they are conſtantly inculcated;) why (I ſay) is any of you ſo worſe than childiſh, yea, than brutiſh, as to be careleſſe of ſeeking that unſpeakable felicity, from which nothing can hinder you, but your owne ſlothfull negligence, or wilfull careleſneſſe, in not vouchſafing to ſeeke it? This ſmall Treatiſe I am now bold to dedicate unto you; both that it may witneſſe to your own conſciences, and all that reade it, that none of you doth want grace for want of meanes to get it, either on Chriſts part, the King of your ſoules, or on my part, his unworthy Ambaſſador: and alſo that it may be preſent with you at all times, to provoke you to get that holineſſe, without which (you have learned, that) you cannot be ſaved. Accept (I pray you) of this my labour, as a teſtimony of my deſire of your ſoules welfare; and make this one onely ſufficient recompence of this, and all other my travell amongſt you, of receiving the grace that God offers; and ſtriving to be ſuch, as here you may finde, that all the citizens of heaven muſt be, even men regenerate. So with my moſt fervent prayers to God for your proſperity, I kindly take my leave; reſting (ſo long as the over-weightineſſe, and over-toyſomeneſſe of the place ſhall ſuffer) your Paſtor,

W. WHATELY.

May 8. 1618.

THE METHOD OF THE TREATISE.

The Doctrine concerning the neceſſitie of Regeneration is,

1. Propounded and proved by teſtimonies of Scripture.
2. Confirmed by foure manifeſt reaſons taken from the
   1. Sinfulneſſe of mans corrupt nature.
   2. Puritie of Gods nature.
   3. Tenour of the Covenant of Grace.
   4. End of Chriſts ſufferings.
3. Explicated
   1. By a deſcription of Regeneration from the
      Causes
      - Efficient
        - Principall, the Holy Ghoſt.
        - Inſtrumentall, the Word of God, chiefly preached.
      - Materiall, Holineſſe.
      - Formall, Infuſion.
      - Finall, Gods glorie in the perſons ſalvation.
      - Subject, which is the whole man.
   2. By a declaration of the degrees and order of working it, which are foure,
      1. By diſcovering to a man his naturall ſinfulneſſe.
      2. By ſtirring up in him a ſetled deſire of pardon and of holineſſe.
      3. By dropping into him the Spirit of prayer, inabling him ſolemnely to begge the two forenamed things at the hand of God.
      4. By ſealing him with the Spirit of Promiſes, which certifying him of acceptance with God, imprints in his will a firme purpoſe of living to him hereafter, and ſo hee is a new creature.

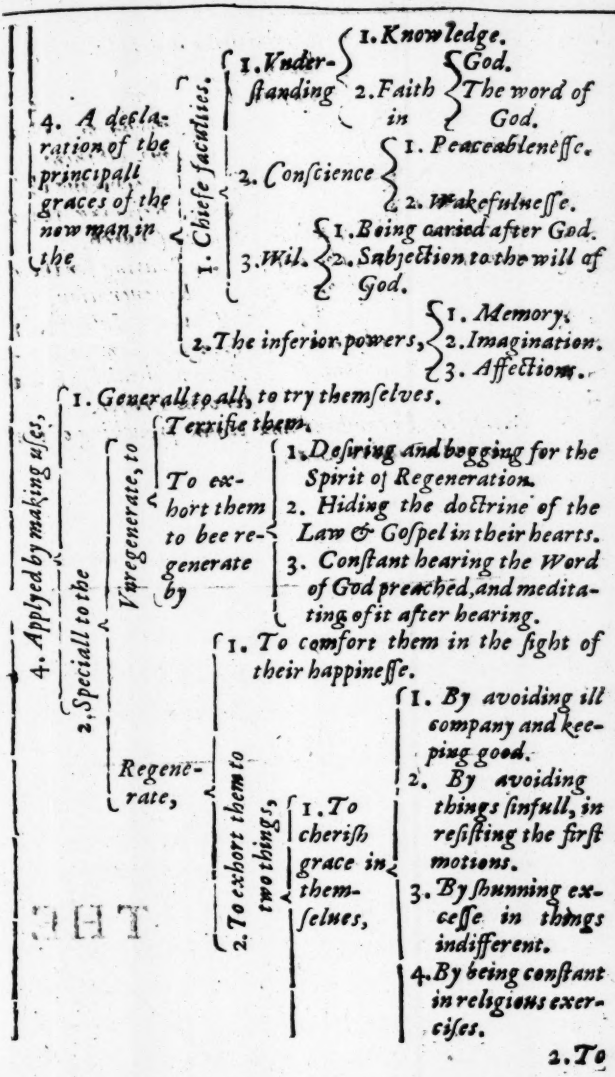
3. By a declaration of the effects that follow, which are foure:

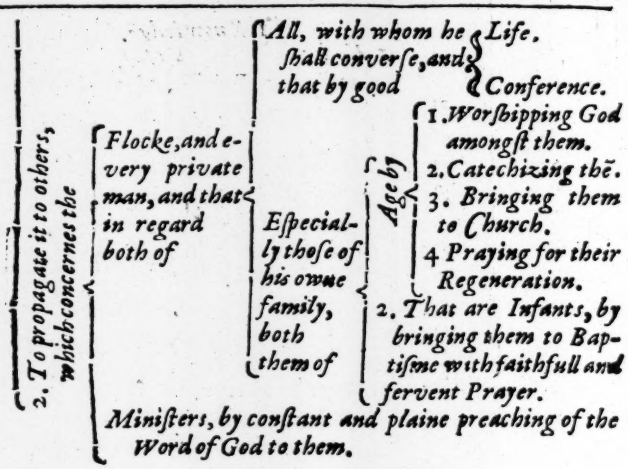
1. A spirituall combat with the Devill, the World, and the Flesh: where the combat of flesh and Spirit is distinguished from the combat of the light of Conscience, and the corruption of the Will, in five points.
   1. In the things that are at variance.
   2. In the things about which they fight.
   3. In the motives inducing them to fight.
   4. In the weapons by which they fight.
   5. In the successe of the combat.

2. In a good conversation in both parts of it.
   1. Leaving all evil
      - Knowne
        - Grosser, so as not ordinarily to commit it.
        - Lesse grosse, so as not to allow, excuse, defend it.
      - Suspected, as to seeke, and bee willing to know it, and to leave it.
   2. Doing good
      - For extent of all sorts.
      - Manner,
        - Out of conscience to God.
        - According to the direction of the Word.

3. A knowledge of his owne being regenerate, unlesse cases of
   1. Infancie and new coming on.
   2. Strong temptations.
   3. Spirituall swoones of sinne.

4. Growth in grace whereof the
   - Kindes are either in
     - Quantitie.
     - Qualitie.
   - Manner is, though not without divers (it may be) long steps, as in sickenesse, yet by recovering out of all.


4. A declaration of the principall graces of the new man in the
1. Chiefe facalties.
1. Understanding
1. Knowledge.
2. Faith in
God.
The word of God.
2. Conscience
1. Peaceablenesse.
2. Wakefulnesse.
3. Wil.
1. Being carried after God.
2. Subjection to the will of God.
2. The inferior powers,
1. Memory.
2. Imagination.
3. Affections.
4. Applyed by making uses,
1. Generall to all, to try themselves.
2. Speciall to the
Unregenerate, to
Terrifie them.
To exhort them to bee regenerate by
1. Desiring and begging for the Spirit of Regeneration.
2. Hiding the doctrine of the Law & Gospel in their hearts.
3. Constant hearing the Word of God preached, and meditating of it after hearing.
Regenerate,
1. To comfort them in the sight of their happinesse.
2. To exhort them to two things,
1. To cherish grace in themselues,
1. By avoiding ill company and keeping good.
2. By avoiding things sinfull, in resisting the first motions.
3. By shunning excesse in things indifferent.
4. By being constant in religious exercises.
2. To


2. To propagate it to others, which concernes the
Flocke, and every private man, and that in regard both of
All, with whom he shall converse, and that by good
Life.
Conference.
Especially those of his owne family, both them of
Age by
1. Worshipping God amongst them.
2. Catechizing thē.
3. Bringing them to Church.
4 Praying for their Regeneration.
2. That are Infants, by bringing them to Baptisme with faithfull and fervent Prayer.
Ministers, by constant and plaine preaching of the Word of God to them.

THE

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The

THE NEW BIRTH.

OR, A TREATISE OF REGENERATION, &c,

IOHN 3.3.

Verily, verily, I ſay unto thee, unleſſe a man be borne againe, he cannot ſee the Kingdome of God.

CHAP. I.

Shewing the order of the words, and the doctrine of them.

AFter that the report of our Saviours many and great Miracles, had cauſed many of the common people in great multitudes to follow after him; at length alſo a man of better note and eſteeme (though commonly the men of moſt note in the world, are moſt backward to the things of moſt uſe for the ſoule) bethinkes himſelfe of viſiting and conferring with him. This man by Name is called *Nicodemus*; by Place hee was a Ruler of the Iewes; by Degree, a Doctor; by Sect, a Phariſee; a generation of men, not ſo glorious in the world for their faire out-ſide, as lothſome to Chriſt for their foule in-ſide.

Now becauſe the carnall regard of his world-

ly credit (the maine blocke that many times lies in the way of greatneſſe, to hinder it from frequenting the poore and deſpiſed Schoole of Chriſt) made him unwilling to be ſeene, and accounted one of the followers of the poore Carpenter of *Nazareth*: he therefore hides himſelf under the curtaine of darkneſſe, and chuſeth the opportunitie of the Night-ſeaſon; by benefit whereof, he might enjoy ſome private communication with our bleſſed Saviour, unobſerved of his proud and ſpightfull fellow-Phariſees. His firſt ſalutation to Chriſt is formerly ſet downe, and hath in it a manifeſt demonſtration of much reſpect and reverence borne unto him; for he doth acknowledge him to be a Teacher ſent of God, and gives a juſt reaſon of his ſuch confeſſion, from the great Miracles which he had wrought, and did daily worke amongſt them, beyond all poſſibility, eyther of ignorance or deniall. So hath our Saviour gotten a new Scholer into his Schoole, and therefore enters him (as it was fit he ſhould, though he were for other learning a great Scholer) into the very A B C of Chriſtian Religion, and begins to teach him the firſt principles and rudiments of the doctrine of ſalvation.

The points of doctrine, wherein our Lord inſtructeth this Ruler and Doctor, are two; in themſelves eaſie enough, yet the firſt and eaſieſt of them, goes much above his carnall and ſhallow capacity. The firſt point is of the perſons that ſhall be ſaved; the ſecond, is of the cauſes of ſalvation and damnation. The former is in this verſe propoun-

propounded, and after to the thirteenth in more words diſcuſſed, upon occaſion of *Nicodemus* his groſſe and undoctor-like objection: for which groſſeneſſe, he being gently reprehended, gives Chriſt leave to proceed in the ſecond, without interruption, from the thirteenth verſe to the two and twentieth.

So then, the words read contayne the very foundation and corner-ſtone, as I may terme it, of the doctrine of Chriſtianity, which Chriſt ſeekes to lay faſt in the heart of the honeſt-hearted, but (for all his great learning) ignorant *Nicodemus*.

The words themſelves draw us to two conſiderable points in them; the proofe; the doctrine proved. The proofe, Chriſts authority and word, delivered in an earneſtly-doubled aſſeveration; *Verily, verily, I* (whom before thou didſt confeſſe to be a Teacher ſent of God) *ſay unto thee*. The doctrine proved, is about the ſubject of ſalvation, or the perſons that may, or may not attayne eternall life, layd downe in a conditionall propoſition negatively, thus; *Vnleſſe a man be* (or if a man be not) *borne againe, he ſhall not ſee the Kingdome of God*.

Of Chriſts vehement and repeated aſſeveration, I will ſay nothing, but in that doctrine, whereof hee ſees cauſe to make ſo plaine and ſtrong an affirmation, I will be bold to dwell a while, becauſe the knowledge of it is ſo exceedingly needfull, that without it, in vaine and idle is all elſe that we can poſſibly know concerning God, or

Christ, or the doctrine of the Scriptures.

Marke then, I pray you, this most necessary instruction, and learne you (if you have not hitherto learned) at this time, that which this ancient Teacher in Israel was first set to learne, that *No man can bee saved, unlesse he be regenerate.* No person, be he Iew or Gentile, Christian or Pagan, Pharisie, or of other Sect, Ruler or of inferiour place, learned, or unlettered, Doctour or of lower degree; no person, I say, of what Nation, condition, wit, knowledge, vertue, or other excellency soever he be, can possible see (that is, enjoy) the Kingdome of God (that is, the blissefull estate of heavenly glory) if he bee not borne againe (that is, made quite a new man from that that he was in his first birth:) not (as *Nicodemus* too too grossely fancied) by a carnall re-entring into his mothers belly; but by a spirituall renewing of his whole man, in all the powers thereof.

There is a totall and absolute impossibility of any mans being admitted into the place and state of celestiall happinesse, unlesse he be regenerate. Sooner may Angels turne divels; men beasts, and beasts stones; and all the world just nothing; than that any one unrenewed person, shall have entrance into heaven. Yea, as possible it is, that God should cease to be God, as that any man, not made anew, according to the image of God, should be received into the blessed vision, possession, fruition of God; and of all utterly impossible things, this is (if of such things there might be any comparison) one of the most impossible; that there should be

be any communion betwixt God and man (by Gods participating his favour and bleſſedneſſe unto man) ſo long as man remayneth in the eſtate of his corrupted nature, not being created according to God, in righteouſneſſe and true holineſſe. It neyther is now, nor ever was, nor ever ſhall be found, that any man ſhould get within the gates of the kingdome of glory, unleſſe hee have firſt entred into the kingdome of grace, through the Churches narrow wombe of Regeneration. A new birth is abſolutely needfull to an eternall life: and in a word, Regeneration of perfect neceſſity to ſalvation. It were a matter even very ſuperfluous, to ſeeke more proofes, after ſuch a teſtimony, of ſuch a Witneſſe (or Author rather) as Chriſt is. But the unbeleeving ſpirit of man doth ſtand in need of over-abundant conviction, in truths of this ſtraine. Wherefore I will a while ſtand to make good this point, and then (after explanation) proceed to apply it.

Firſt, we may reade *Ezekiel* crying out to the old Church, in theſe words, *Make you a new heart, and a new ſpirit: for why will you die, O houſe of Iſrael?* Ezech. 18. 13. What more evident, than that this queſtion doth take it for granted, that the houſe of Iſrael, the ſeed of *Abraham*, followers of the true God, profeſſors of true religion, ſealed with circumciſion, admitted unto the Altar, and participating of the ſacrifices according to the Law, and worſhipping the God of heaven, after the external manner preſcribed by himſelfe: that theſe, I ſay (and therefore queſtionleſſe none other) could not eſcape death, even

even eternall death; death of body, and death of ſoule, if they got not a new heart, and a new ſpirit; that is (the ſame thing being expreſſed in diverſity of phraſes) were not borne againe, as our Saviour pleaſeth to terme it. For this cauſe the ſame Prophet a little after, and in one or two places more, calleth upon them, ſaying, *Returne and live ye:* ſo that but by converting, there is no living; and converſion and Regeneration are alwayes and altogether inſeparable: therefore life and Regeneration muſt needs goe together; have one, and have both; miſſe one, and miſſe both. To the ſame purpoſe the Authour to the Hebrewes ſpeaketh in theſe words, *Without holineſſe*, (and that no man hath, but by being borne againe: for the Image of God loſt in *Adam*, is not recovered but by the new birth in Chriſt) I ſay, without holineſſe, *no man ſhall ſee God.*

Verſe 31.

Chap. 12. 14.

CHAP. II.

Shewing the reaſons of the point.

THree teſtimonies are plentifully ſufficient to confirme any divine truth. But (becauſe it will helpe much to conceive of the point of Regeneration, that we doe well underſtand the grounds of the impoſſibility of being ſaved without it) we will therefore lay them down alſo for further proof of the point. Theſe are in whole, or in chiefe foure:

4 *Reaſons.*

First,

Firſt, the monſtrous filthineſſe of man in his firſt birth.

Secondly, the infinite purity and perfection of Gods nature.

Thirdly, the tenour of the covenant of Grace, wherein the ſalvation of loſt mankinde is promiſed.

Fourthly, the fruit and end of Chriſts death and obedience, wherby our ſalvation is deſerved.

For the firſt of theſe reaſons: Man in his firſt birth (even every particular man, woman, and childe, Chriſt Ieſus alone excepted, who was therefore conceived by the holy Ghoſt, that he might eſcape that pollution) is conceived in ſinne, and borne in wickedneſſe, as *David* ſpeaketh of himſelfe. By reaſon of the firſt ſinne of our firſt Parents, (which is imputed to each of us, becauſe they did it in each of our ſteads, in whom each of us was then originally comprehended) we, being branches of that bitter root, are each of us become ſonnes of diſobedience, ſubjects to the god of this world, ſlaves to ſinne, captives under the dominion and power of luſt, having our underſtandings darkened, and hearts hardened: ſo that wee can neither conceive, nor receive the things of God, but are led of Satan, at his pleaſure, to doe his will, according as he doth effectually worke in us. In a word wee are enemies to God, heires of death, children of the devill, dead in ſins and treſpaſſes, doing the luſts of the fleſh and of the minde, and by nature ſonnes of wrath and deſtruction, one as well as another.

1 From mans Naturall filthineſſe.

Pſalme 51.

A man in the ſtate of corrupt nature, is nothing elſe but a filthy dunghill of all abominable vices: he is a ſtinking rotten carrion, become altogether unprofitable, and good for nothing: his heart is the devils ſtorehouſe, an heape of odious luſts; his tongue is a fountaine of curſing and bitternes, and rotten communication; his hand is a miſchievous inſtrument of filthineſſe, deceit & violence; his eyes great thorow-fares of luſt, pride, & vanity; his feet are ſwift engines, moving ſtrongly to revenge, wantonneſſe and lucre, his life a long chaine of ſinfull actions, every latter linke being more wicked than the former: yea, it is but (as it were) one continued web of wickedneſſe ſpunne out, and made up by the hands of the devill and the fleſh; an evill ſpinner, and a worſe weaver.

He is nothing but a pitcher of earth, filled up to the brim, with the poyſonfull liquor of hell. He brings into the world with him, the kernell of all impiety and injuſtice, even an aptneſſe and diſpoſition to all the fouleſt acts, that lye within the poſſibility of his naturall ſtrength and meanes to performe, either againſt the Lord, or againſt his neighbour; and an utter aptneſſe and inability to doe any thing, that (in the true judgement and eſtimation of God, who onely can judge aright in this caſe) is, or may be termed good, as anſwerable to his Law.

In his ſoule and body there lyes the ſpawne of al wickednes; of Atheiſme, of pride, of unbeliefe, of hypocriſie, of rebellion, of impatiency, of hatred and contempt of God and of his Word, of inde-

indevotion, of prophaneneſſe, of ambition, of wrath, of filthineſſe, of worldlineſſe, of arrogancy, of ſelfe-conceitedneſſe, of murthers, of whoredomes, of thefts, of perjuries, & whatſoever thing beſides is hatefull to God, and contrary to his moſt holy Law. Hee is wholly darkeneſſe, wholly fleſh, wholly and totally oppoſite to the living God, to whoſe Law, he neither is ſubject, nor will, nor can be, till he be caſt into another, and a fairer mould, by the working of his Spirit.

Such a thing is this (my brethren) even juſt ſuch a thing, and none other, is a man, even every man; ſuch an one am I, are you, are all, and each of all the ſonnes of *Adam*, that have beene, are, or ſhall be, and that univerſally, without any exception, as witneſſeth the Prophet, ſaying, *They are gone out of the way, they are all become unprofitable, there is none that doth good, no not one.* Pſalme 14. Thinke not (I pray you) that we doe hyperbolize in thus ſpeaking, or that wee ſeeke to make the matter ſeeme worſe that it is, by exceſſive aggravations. Nay, all theſe words, & more than all theſe, or al that can be ſpoken by us, fall far ſhort, of a full deſcriptiõ of mans naturall ſinfulneſſe. For if the tongue it ſelfe (one poore and little member) may well be intitled (as it is intitled by the pen of S. *Iames*) *a world of wickednes*; then alas, how many, and how great worlds of wickedneſſe, are included in this one little world of man? Now, how ſhould ſo foule, ſo uncleane, ſo polluted a creature, ſet his foot within the Portall of heaven? How ſhould ſuch an heape of helliſh luſts, and deuilliſh vices bee receiued Iames 3 6.

into that happy Place, and holy Manſion place of Saints and Angels?

What was the reaſon that the devill could not tarry in Heaven, having once beene there? Was it not becauſe hee had infected himſelfe with ſinne? With which, ſeeing all mankinde are wholly poyſoned, and covered over from head to foot, being of their father the devill, nothing elſe but even little divels, differing from the great ones, not in ſubſtance and parts of corruption, but alone in the degrees thereof, (as a child of foure or five yeeres, from a man of thirty or forty:) how can he poſſibly find any place in the kingdom of heaven?

Thus therefore we conclude our reaſon: Sinne can have no place, no dwelling, none entertainement in the Kingdome of God. Man unregenerate is nothing elſe, but a very compound, or bundle of dirt or ſinne. Wherefore man unregenerate cannot poſſibly finde a place in Heaven. And this is the firſt reaſon, from the ſinfulneſſe of mans nature.

2 *Reaſon.* From the purity of Gods nature.

The ſecond followes, taken from the purity of Gods nature. The Lord is a God of pure eyes, and can abide none iniquity, yea, the wicked and the workers of iniquity his ſoule hateth. Heeis as contrary to ſinne, as heat to cold, as light to darkeneſſe, as any two contrary things in the world can be imagined to be contrary, and a great deale more too. For other things are contrary each to other alone in regard of their qualities; but the very nature, ſubſtance, and being of God, is contrary to ſinne. For ſinne is ataxie, diſorder, confuſion,

fuſion, a not-being: and God is order, perfection, holineſſe, an abſolute and a ſimple being. For holineſſe in God is not an accident, but his very eſſence is holineſſe, and hee is after an inconceiveable and incomprehenſible manner, infinitely, and eſſentially good, holy, and pure. Wherefore there can be no reconciliation, nor union, betwixt him and the ſinner, till the ſinfulneſſe of the ſinner be removed, and the image of God bee formed and imprinted in him afreſh. Even as the Poyſon of an Adder is contrary to the nature of a man, and the venome of a Toade extremely oppoſite to his life: and therefore no force can compell, no wages hire, no Rhetoricke perſwade, no perſwaſion induce him, to lodge a Toade, or Serpent in his boſom: ſo is it impoſſible that the moſt holy, pure, righteous, perfect Eſſence of God, ſhould admit (into a ſociety of grace and glory with him) the impure, filthy, lothſome, Toad-like, ſerpentine nature of man. For though the infinite perfection and excellency of Gods nature be ſuch, that hee cannot receive any hurt or endamagement from ſinne; as a man is hurt by the poyſon of a poyſonfull creature: yet ſtill withall, ſuch is his excellency, and the infiniteneſſe of his power and goodneſſe, that hee cannot but remove farre and farre from himſelfe, all things whatſoever, that are contrary unto himſelfe. What fellowſhip can there be betwixt light and darknes? God and wickedneſſe? How can things abſolutely and eſſentially contrary, be joyned together in one? Seeing God is perfectly holy, and man (if we may uſe that epithite

in this matter) perfectly ſinfull; either God muſt become ſinfull; like to man, or man holy, like to God, or elſe there can be no gracious Vnion and Communion betwixt man and God. Now, to imagine that God ſhould become ſinfull, is the moſt blaſphemous and utterly impoſſible imagination in all the world. Wherefore unleſſe a man be made holy (that is to ſay, be regenerate or born againe) he cannot ſee the Kingdome of God.

3 *Reaſon.* From the tenour of the covenant of Grace.

In the third place let us peruſe the Covenant of Grace, in which the Lord hath manifeſted his purpoſes of goodneſſe to the ſonnes of men, and wee ſhall finde that it runneth along in theſe promiſes:

Ezek 36.26. *I will give you a new heart, and a new Spirit will I put within you: I will take away the ſtony heart out of your bodies, and give you an heart of fleſh.*

Hence it is eaſie to reaſon thus, Whoſoever is a ſtranger to the Covenant of promiſe, is likewiſe a ſtranger from all happineſſe, and from eternall life. Now, untill a man be regenerate, he is a ſtranger to that Covenant. For why? that promiſeth in the firſt place a new heart, and a new Spirit: wherefore it muſt needs follow, that untill a man be regenerate, he cannot be ſaved.

4 *Reaſon.* From the end of Chriſts death

Laſtly, let us conſider the end of our Saviour Chriſts death and ſufferings: Was it only to purge us from the guilt of ſinne, and to ſave us from the pit of Hell? was it not alſo to redeeme us from this preſent evill world? that we being ſanctified by his truth, might avoid the corruptions that are in the world through luſt, and become a peculiar people unto him, zealous of good workes.

Doubt-

Doubtleſſe had Chriſt gone about to ranſome us upon other termes, he muſt have loſt his labour altogether. If Chriſt ſhould come, and dye, for one man, tenne thouſand times; all thoſe deaths ſhould profit that one man nothing at all for his ſalvation, unleſſe hee be made a new creature. For the death of Chriſt, though it be of force to reconcile mercy and juſtice in God, yet it is not of force enough to make God unjuſt, or to diminiſh any whit his infinite righteouſneſſe; which ſhould bee diminiſhed (yea annihilated) if he ſhould open the gates of Heaven, to unholy, unſanctified, unregenerate perſons: for then ſhould he be a lover of the wicked, then ſhould fooles dwell with him, then ſhould he have fellowſhip with the unrighteous, and communion with the darkeſt darkeneſſe. Whereas the Scripture ſaith that he is Light, and in him is no darkeneſſe; and that if wee walke in darkneſſe, and ſay, we have communion with him, we lye, and deale not truely. For all that are in heaven are loved of God, and have communion with him. Wherefore ſuch admittance of ſuch men into heaven, can no more ſtand with Gods juſtice, than it can ſtand with a mans life to bee caſt into the bottome of the ſea. For this cauſe, it was never the meaning, or intention of our Saviour, to open heaven to any, but to thoſe whom he would ſanctifie, and by ſanctification bring to ſalvation. 1 Iohn 1. 5.

And ſo we conclude the point in this manner: Whoſoever is without Chriſt, cannot poſſibly come to heaven. For he is the Way, the Truth, and the Life. Every unregenerate man is without Chriſt,

Christ, for all that are in him, are new creatures, having crucified the flesh, with the affections and lusts. Therefore no unregenerate man, so continuing, can see the Kingdome of God.

CHAP. III

Containing a description of Regeneration.

SO have we demonstrated the truth of this necessary principle of Christian Religion. Now wee goe forward to explicate the same, and wil endeavour to lay it open so clearely, that every man may bee able (if hee bee willing to bestow the labour of trying) to discerne of his own estate in this behalfe, and to say whether himselfe be regenerated, yea or no. So will there be a ready way made, to that application of the doctrine which hereafter we intend.

The explication of the doctrine, by shewing foure things.

Now, (that this matter may be soundly conceived of by you) it shall be requisite for me to enter into a discourse consisting of foure heads. First, to give a description of Regeneration. Secondly, to shew in what order, and in what degrees (as I may terme them) it is wrought in the sonnes of men. Thirdly, to declare what effects doe follow upon it, there where it is wrought. Fourthly, to set downe the most eminent of those graces, that are to be found in regenerate men. Of which foure I pray you revive your attention to heare in order.

1 A description of regeneration.

For the first point of Regeneration, (called also sancti-

ſanctification, and renovation, and converſion, and repentance,) having the three former names given it, in as much as it is Gods worke in us: the two latter, in as much as we alſo (being moved by God) doe work together with him for the accompliſhing and fulfilling thereof; and fitly called a re-begetting, becauſe in it we are reſtored to that image of God, wherin we were at the firſt created: but now, by meanes of our corruption through the fall, are altogether deſtitute of it in our firſt birth. This Regeneration, *I* ſay, ſeemes to me conveniently deſcribed in theſe or the like termes: It is a worke of the Spirit of God, by meanes of the Word of God, infuſing holineſſe into the whole man; for the glory of God in his ſalvation. I call it a worke, becauſe it is ſo called of God himſelfe, for we are ſaid to be his workmanſhip, created in Chriſt, unto good works: and becauſe to beget, is to doe; to be begotten, to ſuffer, in the plaineſt diſcourſe of naturall reaſon. Ephes. 2. 10.

Now this worke is in this deſcription ſet out by all the cauſes, and by the ſubject thereof. The cauſes are foure, all briefly named in the deſcription. The efficient, formall, materiall, and finall. The efficient is double, principall, and inſtrumentall. The principall, the ſole Author (in whom remaineth all the power of working, and to whom all the praiſe appertaineth) is the Spirit of God, the Holy Ghoſt, the third perſon in Trinity. The ſame Spirit by whom our Saviour Chriſts Man-hood was conceived in his Mothers wombe, is the ſole worker of this conception of Grace in the heart of

Christians. So doth our Lord himselfe instruct *Nicodemus* in the words following, saying, *That that is borne of the Spirit is Spirit:* and before Saint *Iohn* had told us, that beleevers were *borne, not of blood, nor of the will of the flesh, nor of the will of man*; that is, not by any naturall power, vertue, or strength, which is naturally inherent in them; but of God, that is, of the Spirit of God: wherefore in the new Covenant, the promise is made on this wise, *I will put my Spirit in your hearts:* and in another place, *I will powre forth my Spirit upon all flesh.*

Verse 6.

Chap. 1. v. 13.

Ezek. 36. 26.

The Spirit of God that rests upon our Saviour Christ, doth descend from him unto those that shall be his members; at the same time implanting them into him, and imprinting his image upon them. No Angell can change mans heart, no Angell can quicken the dead soule, no creature can breathe into us the divine nature: but we are the workmanship of God, by his Spirit created unto good workes.

This is the annointing oyle, that being poured upon us doth consecrate us unto God. The holy Ghost himselfe (in a wonderfull and undiscernable fashion, as the wind that bloweth where it listeth) doth convey and insinuate himselfe into the man, whom he will beget againe to a new life, and becommeth purifying water to cleanse him; and an holy fire comming down from heaven to consume his corruptions, & refine him for the Lords use. And yet the Spirit of God, that could worke of himselfe, and without meanes, pleaseth not so to doe in this great worke: but of his owne free-

will,

will, makes choice for himselfe, of a fit and blessed instrument for that purpose; even the Law of God, the whole Doctrine of the Scriptures: which hee hath for that end, made knowne to the sonnes of men by his holy Prophets, and which hath received this high commendations, from the divine testimonie left in writing by *Davids* Pen, that it is perfect, and converteth the soule. Psalme 19.

This Doctrine hath two maine heads, the Law, and the Gospell. The former used by Gods Spirit, as a necessary preparative; the other, as a proper and essentiall instrument in this businesse. Wherefore the word is called the incorruptible Seed, which being sowne in the heart, doth by little and little grow up to a new creature; and *Peter* tels us, that by the precious promises, wee are made partakers of the divine nature; and to his Apostles our Saviour uttereth as much, saying, *Now are you cleane by the Word that I have spoken unto you.* 1 Pet. 1. 23. 2 Pet. 1 4. Iohn 13 3.

There may be a question made, whether the Word of God read onely, may be come effectuall to regenerate? or whether it must want this efficacie, unlesse it be preached, as well as read? To which question me thinketh that this should be a true answer, that the instrumentall power of regenerating cannot be denied to the Scriptures barely read, though preaching be not joyned withall. For why? seeing the doctrine of the Gospell is called, the ministration of the spirit, and it is the Doctrine of the Gospell, when it is offered to the understanding by bare reading, therefore it must

follow, that in ſuch caſe alſo, it may become the power of God to ſalvation, and the inſtrument of the ſpirit to regeneration.

The ſame precepts, promiſes, and threats are by reading, delivered to the minde of the man that readeth, or heareth the Word read, and why then ſhould wee thinke, that the holy Ghoſt either cannot, or will not worke together with them? Yea, doubtleſſe he can doe it when he will, and will doe it then, whenſoever he doth not (as often he doth not) affoord to men a poſſibility of enjoyning any other helpe than reading. Vnleſſe the not being preached, could make the Word not to be the Law of God; I ſee no reaſon that it ſhould bee thought unable to convert ſoules, without being preached. But withall we muſt adde this, that the Word of God is made effectuall by the ſpirit, more often, more uſually, more ordinarily, to beget a new life, in the preaching (that is to ſay, the interpreting and applying of it, by the mouth of a man, inabled and aſſigned to that worke) than in the bare reading: for the Lord hath appointed in his Church, Paſtors and Teachers to be his Workmen, his Labourers, Diſpenſers of his heavenly myſteries, and Fellow-workemen together with him, that (by becomming his Inſtruments, to convey Grace into mens hearts) they might become
2 Tim. 4. 13. ſpirituall Fathers unto them; and by attendance (not to reading alone, but alſo) to Doctrine or teaching, they might ſave themſelves and their hearers. And when Chriſt himſelfe was pleaſed to raiſe up the dead world of the Gentiles, unto the

new

new life of godlineſſe (and ſo to fulfill that which himſelfe had fore-told, ſaying, *The dead ſhall heare the voyce of the Sonne of God, and they that heare it ſhall live:*) hee commanded his Diſciples to goe and preach unto all Nations. Will any man make himſelfe ſo ſimple, as to ſay he meant thus; Take the volume of the law in your pockets, and draw it out, and reade a Chapter or two at a time unto them? Nay doubtleſſe, hee willed his Diſciples to do that, which they had ſo often ſeene and heard him doing; whoſe cuſtome was (as we may collect out of the fourth of *Luke*, where one inſtance is recorded, to make us conceive his ordinarie practice) when he had read, to interpret the Scripture by him read, as there he did, ſaying, *This day is the Scripture fulfilled in our eares:* and after, (to apply it to the hearers, as in the ſame place) he fals into the reproofe of their quarrelſomneſſe againſt him, that would upbraid him with the Proverbe of Phyſitian, heale thy ſelfe; amplifying his reproofe, with allegation of the example of the Widdow of *Zarepta*, and the Syrian *Naaman*. So the Apoſtles could not miſtake his meaning, when himſelfe had by conſtant practice gone before them, in doing what he bad them doe.

Iohn 5.25.

Matth.28.19.

And therefore it will not at all follow, that becauſe the Word read, is able to beget faith; either the miniſters may content themſelves uſually to reade it, without preaching: or the people uſually content themſelves to heare it ſo; and not be carefull to ſeeke for the preaching of it. For of ſuch abſolute neceſſitie, and of ſuch excellent worth is

Regeneration, that it is needfull to ſeeke it, (and ſinfull not to ſeeke it) not onely in ſome one of the moſt eaſie meanes that may ſometimes procure it; but alſo in all the meanes (though never ſo painefull) that God hath appointed for it. Every man may reade himſelfe, yea, muſt reade; if he can: yea, I ſuppoſe, is alſo bound in conſcience, if hee hath ſenſes, capacitie and meanes to be able to reade. This is a dutie that might have beene performed, without eſtabliſhing of any miniſterie in the Church. But the miniſter is not onely to reade; but alſo to divide the word of truth aright, to exhort, improve, rebuke, to ſpeake to mens edification, exhortation, and comfort; that he may be truely called a fellow-labourer with God, in the worke of mens ſalvation.

Wherefore they doe but frame an idle excuſe of their own idleneſſe, that for the patronizing of their ſloth, would looſely inferre a falſe concluſion (out of true premiſes) from the power of the Word read: ſeeking to deny the neceſſitie of conſtant interpreting and applying it; becauſe it requireth much more paines in the Preacher, than they be willing to take, and ſometimes muſt coſt the hearer more trouble and labour in ſeeking it, than moſt are willing to put themſelves unto. They know not (at leaſt they conſider not) the value of grace, that for the working of it in others, or getting of it unto themſelves, will perhaps conſent to doe a little ſomething, that they may doe with eaſe, or with ſmall paines: but will rather (even againſt cleere light) denie the neceſſitie of a

duty

dutie ſomewhat more difficult, than that they will addreſſe themſelves (for all the difficulty) to performe the ſame.

Such perſons never felt in their hearts the want or deſire of ſanctification. Men doe not uſe to labour thus by the halves, for outward benenefits of great eſteeme. Yea, they account no paines too much for the attaining of earthly commodities: neither doe they reſt themſelves ſatisfied, in having done ſome one or two things that may procure their profit, but whatſoever may be thought availeable for that purpoſe, they diſpatch it; not ceaſing till they have gone thorow all thoſe meanes of accompliſhing their deſires, which their wits can poſſibly invent.

And ſhall we reſt our ſelves ſatisfied in one thing, that may convert? ſhall we thinke it enough to be conſtant in one exerciſe, that may worke grace? Doubtleſſe if wee doe ſo, our owne worldly wiſedome and diligence ſhall riſe up in judgement, and condemne our ſpirituall folly and negligence. Yea, brethren in things temporall, men ſtand thus affected: that as they will neglect nothing, that may promiſe them any furtherance to their good ſucceſſe; ſo they will ſhew moſt care, & moſt earneſtneſſe, in that which they have cauſe to think, will be moſt availeable for their purpoſe.

Now without queſtion, the Word preached is more uſually &more powerfully effectuall to Regeneration, than the Word read. The holy Ghoſt doth more often, and more mightily work by the Word interpreted and applied, than by it barely repea-

repeated out of the Booke. I thinke him not worthy to be reaſoned withall, that will ſtand in deniall of this matter. Reade the ſtories of holy Writ, and ſearch and ſee, if the example of men (by only reading) regenerated, be not few, rare, ſeldom, nay, ſcarce any where at all to be found: but on the other ſide, the examples of men by preaching made new, common, frequent, and uſuall. Therefore be it againe concluded, that he doth farre undervalue the gift of ſpirituall life, which ſatisfying himſelfe in the leſſe uſuall, and leſſe availeable meanes of working it, becauſe it is moſt eaſie, pretermitteth the more availeable, and more uſuall, becauſe he is not willing to undergoe the paines, labour, or coſt that it will require. And thus you have the efficient cauſes of Regeneration: Gods Spirit as the chiefe: the Word, principally preached, as his inſtrument. The materiall cauſe is holineſſe, that is the thing, in the working of which Regeneration is converſant: Holineſſe (I ſay) the moſt admirable of all things in all the world: as farre ſurpaſſing wit, and learning, and riches, and other earthly vanities, as learning ſurpaſſeth ignorance, and wealth beggerie.

This is (as it were) the character of Chriſt Ieſus, the image of God, the beautie, the riches, the ſtrength, the life, the ſoule of the ſoule, and of the whole man: it is a very beame of the divine light, called therfore by the Apoſtle, The divine nature: it is the moſt excellent and worthie thing under heaven, or (of things incident to creatures) in heaven. It is that that diſtinguiſheth Angels from divels:

divels: the Saints, from the damned Ghosts. Take away from a blessed Angell his holinesse, he will become a blacke fiend of hell. It is (in a word) the best of all things that a creature can have: without which, nothing is worth the having, and with which, the meanest condition is able to affoord a man happinesse enough. This admirable thing, that can by no words be sufficiently commended, is given by Regeneration; and therefore we call it the matter of Regeneration.

Now holinesse is nothing else but this: a supernatural power of withdrawing the faculties of the whole man from sinfull and earthly objects, and exercising the same upon God, and the things of God. This *Adam* had in his first creation, and that in such perfection as God required at his hand. This should he have propagated to his sonne; and his sonne, to his sonne, had hee continued in his innocencie: so that to him the same thing was naturall (and to his innocent posteritie should have beene) which now to us is above the power and course of nature to attaine; and therefore need we to get it by a second birth, because we cannot get it in our first birth. For the naturall man doth not conceive in his minde (and consequently neither apply his will and affections to receive) the things of God (as the Apostle speaketh:) yea, his minde is alwaies bowing and bending after either bare earthly, or very hellish objects: but because these things must be spiritually discerned, therefore the holy Ghost indues him with a new power of raising himselfe up, from these base & filthy matters,

unto his Creator (the eternall fountaine, and first cauſe of being and of bliſſe, even unto the God of heaven; in compariſon of whom, all things are leſſe and worſe than nothing) and likewiſe unto the things of God, remiſſion of ſinnes, the favour of God, communion with Chriſt Ieſus, increaſe of holineſſe, and the like to theſe, which are by an excellency called the things of God; becauſe they are the chiefeſt of all thoſe things, that he beſtowes upon the ſonnes of men; and to the ſeeking whereof, he directs them in his holy Word, whereas elſe they would never have ſought them. This is the materiall cauſe of Regeneration.

The formall is infuſion, as witneſſeth the Lord himſelfe, ſaying; *I will power upon the houſe of David, the ſpirit of Grace.* And in another place, *I will power floods upon the drie ground.* And *Paul* ſaith, *God hath given us the Spirit of a right minde.* For whereas ſome qualities are implanted in men by nature; ſome attained unto by their owne induſtrie, and by vertue of certaine actions for that purpoſe performed, & ſome againe are wrought in them by a ſupernaturall worke of God: this gift of holineſſe is neither naturally deſcended unto them (as it ſhould have beene, had their parents beene innocent; (nor yet attained by their diligence and paines, or by force and power of any action done by them; but is put into them by the ſpirit of God, working above and beyond, either their power, or the power of their acts that they ſhould do, for the attaining of it.

Zach. 12. 10.

2 Tim. 1. 7.

Let us make the matter more plainely underſtood

ſtood by compariſons: the power of ſeeing is naturally beſtowed upon all men in their very birth, and by the courſe of nature working in their mothers wombe. This power or uſe of this faculty is altogether denied unto ſome men, and they are born ſtarke blinde, as was hee of whom we read in the Goſpell. Chriſt with ſpittle made clay, and having annointed his eyes, bad him to waſh, and he returned ſeeing. We ſay now that into this man, the power or act of ſeeing was infuſed: for why? by nature he could not ſee: the ſpettle, clay, water, had no ſuch naturall force in them, as to worke the power of ſeeing in an eye, that through naturall indiſpoſition wanted of it: where it muſt needs be infuſed (that is) wrought in that perſon, by a ſupernaturall worke of God. So againe, Health is a qualitie; ſickneſſe (for example a burning ague) taketh away this qualitie of health. A man being ſo ſicke of ſuch a diſeaſe, conſulteth with Phyſitians, receiveth potions from them, and recovereth his health: this quality now was acquired, or gotten by paines and induſtry. For by vertve of ſome inherent qualitie in the medicines received, was this quality of health reſtored unto the body. But a man that was ſicke of an ague in the time of *Peter*, ſending to him, received a napkin from him, and by the receiving of it is healed. This health was an infuſed health: for not any power inherent in the cloth, or derived from the body of *Peter*; but a ſupernaturall work of God, did procure that health at the preſence of ſuch outward actions.

In like ſort, holineſſe was to *Adam* a naturall

power, or abilitie created in him, and with him, & immediatly accompanying his nature, or iſſuing from it. But the divell robbed him of it, by taking that from him, and poyſoning him with the contrary naturall impotency of ſin: (for I ſuppoſe we may well call ſinne, I meane originall ſinne, a naturall impotency, or a miſchievous & corrupt diſorder in all the faculties.) Wherfore it is requiſite that he recover it againe, if he ſhall be ſaved. Now the Lord of heaven pleaſeth by meanes of the Word (as it were by the ſpettle of his mouth, making clay, to annoint his eyes) to re-beget or re-create this qualitie of holines in him, not that the Word hath any naturall inherent ability of working holineſſe, no more than a napkin of curing an ague, but alone becauſe the Lord ſees it fit, in and with that doctrine to worke this worke, by a power immediatly & ſolely derived from himſelf.

So may a man by long ſtudy, obtaine the ſcience of naturall Philoſophie, which is a qualitie, and an habit; but the Lord did pleaſe by his owne immediate power, to derive this ſcience into the minde of *Salomon*: and therefore his knowledge was an infuſed knowledge, & more excellent for meaſure and degree, than ever any man did, or could attaine by ſtudy.

So the power of ſpeaking and underſtanding any language is a qualitie, which by ſtudy or cuſtome of hearing and ſpeaking, a man may worke in himſelfe; and he that by much labour and reading, gets (for example) his Latine tongue, hath wrought this quality in himſelfe: but the Apoſtles had

had the knowledge of ſpeaking all, and by name the Latin tongue, put into them ſuddenly, by the immediate operation of the holy Ghoſt, and by vertue of a divine worke, in an unconceiveable manner working in their imaginations.

So we call holineſſe an infuſed qualitie, becauſe the holy Ghoſt, by vertue of his owne hand, and by power immediately derived from himſelfe, not by vertue of any power naturally dwelling either in man, or in the Word, doth pleaſe, in and with the Word to worke it in man. The Spirit of life doth breathe it into thoſe in whom it is, and they have it by the meere efficacy of his divine power, not of the meanes in themſelves conſidered. Neither yet muſt we neglect thoſe exerciſes and ordinances, in & by which it pleaſeth him to co-operate, and to conveigh unto us this grace, but rather muſt with all diligence apply our ſelves unto them; that by making our ſelves ſubject unto his bleſſed wil, we may likewiſe be capable of this excellent work of his. Though clay made of ſpettle, and the water of Shiloah, had no ſuch vertue in them, as to make a blinde eye ſee, and to turne the naturall impotency backe againe into the power of ſeeing; yet the man that was born blind, was to uſe that waſhing, and that clay: for elſe his diſobedience to Chriſt would have deprived him of the divine vertue of Chriſt, which upon his obedience, ſhewed it ſelfe in healing him.

So Regeneration is not attaineable by vertue of any act of ours, that we or any creature can doe; but it commeth from above, and is effected by an

inconceiveable power of Gods Spirit (for it muſt needs farre ſurpaſſe the ſtrength of a creature, to change the ſoule, and to cauſe a returne from ſo miſerable a privation or naturall impotencie (as ſin is) unto ſo glorious, bleſſed and excellent an habit, or ſupernaturall abilitie (as that holineſſe is) into which we are transformed.

But for al this, he that would have the holy Ghoſt ſhew his infinite power in making ſuch a change in him, muſt willingly ſubmit himſelfe to the doing of any actions whatſoever, wherewithall the Spirit of God ſhall manifeſt, that it is his pleaſure
1 Theſ. 5. 13. to joyne this his happy and powerfull working. And ſuch is the formall cauſe of Regeneration.

The finall cauſe or the end of it, is the glory of God, in the ſalvation of the party regenerate. For (to ſpeake truth) it were a ſhame and reproach to the God of heaven, to let a ſinner (that is to ſay, his profeſſed enemy) come into heavē, for this would upbraid him with falſe-hood, in regard of his Word, and with want of holineſſe and juſtice in his nature. Now the Lord cannot be ſo weake, as to doe any thing, that ſhould give him juſt cauſe to ſpeak (as of God we muſt needs ſpeake) after the manner of men of being aſhamed thereof. Wherefore that he may with glory, & honor, and praiſe, and the content of his own moſt holy nature, take thither ſo many of the corrupted ſons of *Adam*, as he pleaſeth to make veſſels of honour: it is his will and care thus to change their nature, and to renew them by his ſpirit: and ſo he obtaineth the fulleſt fulnes of glory that may be in their happines; be-

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ing for ever praiſed by all his holy creatures, and (which is more) infinitely ſatisfying himſelf in the beholding of the excellency of that great worke of their bleſſedneſſe, and the moſt pure and holy, and admirable meanes, that he hath ordained to bring them unto it. And theſe are the cauſes of Regeneration.

The next thing mentioned in the deſcription, is the ſubject of it: which is the whole man, in all the powers of the ſoule and of the body, according as the Apoſtle prayeth for the Theſſalonians, that they might be ſanctified throughout, and that their whole ſoule and body might bee kept blameles. And by this note it is differenced from all other changes, that may carry any reſemblance to it; they being all but partiall changes, either of the outſide alone, & not the inſide, or of ſome one power alone, not of all the powers: becauſe indeed they are not fruits of holineſſe, but either of hollowneſſe and ſelfe-love, or at beſt, of a bare and weake worke of illumination.

And thus have I performed the firſt thing intended, in deſcribing Regeneration, of which if any man demand, What it is? we ſay, it is a change; that is, a bringing of a new & (here too of a) contrary quality, inſtead of the old that was before: If, who makes the change? the holy Ghoſt: If by what meanes? by the Word: If in what manner? by infuſion; that is, by the working of a proper and immediate vertue derived from himſelfe. If from what, and to what this change is? from the ſinfulneſſe of a man (which hee receiveth from

Adam

Adam ſucceſſively) to holineſſe: If wherein? in the whole man, ſoule & body, and all the powers of both: If to what end? to the glory of the worker, and ſalvation of him in whom it is wrought, O happy worke of an happy workman, by an happy inſtrument! and thrice happy that man, in whom this bleſſed worker ſhall vouchſafe to accompliſh this his moſt worthy, and excellent, and only bleſſed worke, to ſo worthy and bleſſed a purpoſe.

CHAP. IIII.

Shewing the order of working Regeneration.

2 The order of Regenerating in foure acts.

NOw I proceed to declare, in what order the Spirit of God pleaſeth to performe this moſt admirable change: which is done in theſe foure actions, which I ſhall lay downe.

1 Shewing a man his naturall ſinfulneſſe.

First, the Spirit of God working in, and with the Law (but tempered with the Goſpell) becomes a Spirit of contrition, cauſing a man to ſee and feele his extreme ſinfulneſſe and wretchedneſſe, inſomuch that he is even wounded at the very heart therewith, and his ſinfull and unhappy eſtate becomes a woefull bondage and captivitie unto him. The Lord doth not alone raiſe up miſerable terrors of conſcience in him, in regard of ſome one or more groſſe offences that he hath actually committed (although often he maketh theſe very terrors, a meanes of making himſelfe a paſſage to enter in at;) but he opens the eyes of the minde, to ſee the

the very mud and filth of the ſoule, that lay at the bottome before, unſeene and undiſcerned.

The Spirit convinceth him of ſinne: it ſhewes him that generall wickednes and ſinfulneſſe of his nature, whereof we ſpake before. Now he feels his unbeleefe, pride, ignorance, hypocriſie, and other heart-corruptions. He judgeth himſelfe worthy to be deſtroyed, not alone having a ſight of his owne inability to eſcape damnation: but likewiſe of the juſtice of God in damning him, ſo that he doth even ſtoope and yeeld himſelfe thereto. Whereas before he was alive without the Law, not having the true knowledge of it; now the Law comming in the ſound power and working of it, through the ſtrength of the holy Ghoſt, cauſeth that he becomes dead in his owne ſenſe and apprehenſion: but ſinne becomes alive to his ſenſe and feeling; and he perceiving the ſtrength, force, violence, and miſchievouſneſſe of it, more than ever before, now cries out with the Apoſtle, *O miſerable man that I am!* and now confeſſeth, that hee is carnall and ſold under ſinne, as the ſame Apoſtle did in the ſame ſenſe of his naturall wretchedneſſe, which the coming of the life of Grace had brought with it. Thus the death of ſinne begins to be changed into life, in that it is felt and diſcerned. For the very firſt working of this new life, muſt needs be a feeling of the old death in ſinnes and treſpaſſes: Not (I ſay) alone of his death in hell, in regard of his deſerving the torments thereof; but of his death in ſinnes and treſpaſſes, of his utter inability to do any good thing, of his utter emptineſſe of all

heavenly graces, of his extreme ſlavery to ungodlineſſe, and unrighteouſneſſe, and al the luſts of the fleſh; and of his perpetuall and vehement proneneſſe to all abomination and wickedneſſe.

There is often (I confeſſe) a worke, and a very terrible worke, of the Law and the naturall conſcience together, procuring moſt extreme and hideouſly-bitter pangs, and helliſh agonies in the ſoule of man, where the ſpirit of Regeneration neither is, nor ever ſhall be: this being alone a fruit of the ſpirit of bondage, not of the Spirit of grace: And oftentimes again, the ſpirit of ſanctification comes into the ſoule, together with this ſpirit of bondage, making a violent entry, and by maine force breaking open the heart, formerly locked and barred againſt it; and ſo beginning this ſaving worke of holineſſe. But terrors of conſcience, which may be in all unregenerate men (becauſe they are already in all the damned, into whom no part nor peece of Regeneration can enter) is far different from this firſt degree of the worke of a new birth.

The ſanctifying Spirit layes the filthineſſe, not alone the danger of ſinne, before the eyes of the minde. It cauſeth a man not alone to be in extreme anguiſh, becauſe he feares he muſt be damned: but even to loath and abhorre himſelfe, and to be very vile in his owne eyes, becauſe he knows he hath deſerved to be damned: and that ſo foule a thing as ſin (wherwith his Maker hath due cauſe to be ſo much diſpleaſed) doth not alone abide, but reigne and command in him. Wherefore he doth even lie downe at the foot of the Throne of Gods juſtice,

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and in a moſt ardent abhorring of himſelfe, doth ſubſcribe to the righteouſneſſe of God in his own feared deſtruction; having nothing in the world to ſay for himſelf (as of himſelfe) why he ſhould not be deſtroyed: and not ſo much as a tittle of a word to object againſt the perfect and exact equitie of the living God, if that he ſhould deſtroy him. Sin, I ſay ſinne, not alone the puniſhment of ſinne, but ſinne it ſelfe, is diſcovered unto him: he ſees its lothſomeneſſe and vileneſſe; he ſees its ſtrength and violence; he ſees his owne totall defilement; he perceives himſelfe throughly, and throughly polluted with it: and cries out bitterly, Ah what ſhall I do! not onely, nor ſo much, becauſe I ſhall be damned; but becauſe I am ſo wicked, ſo ſinfull, ſo contrary to God, ſo rebellious againſt him, ſo very a traytor unto him, and ſo utterly unable to mend theſe wofull diſorders of my ſoule. Theſe be his groanes, theſe be his plaints: and his cryings out are of his wickedneſſe and iniquitie, wherein he was conceived, wherein he was borne, wherein he hath lived, and whereof now he perceiveth not ſo much as one part of his heart, or of his life, to be cleane and unſpotted. This acknowledgement and ſenſe of our ſinfulneſſe, is the very firſt beginning of holineſſe.

The unregenerate often ſees and feeles his damnation; the Regenerate alone, his ſinfulneſſe, the miſerable depravation of his nature; the utter, totall, odious pollution of his whole man; being ſo lothſome, that he ſees, God cannot chuſe in juſtice but deteſt him, and for any thing that is in him-

himſelfe, for ever reject him. This apprehenſion of ſinfulneſſe is mixed alwayes at firſt (at leaſt often) with the feare of Gods wrath and vengeance: but it doth ſo temper and allay that feare, as the bitterneſſe therof, carries not the ſoule furiouſly to contend againſt God, as elſe he could not chuſe but do. For his hatred is not ſtirred now againſt God, whom in truth (by vertue of a ſecret, unfelt, and undiſcerned hope, that the Spirit of God hath created and doth uphold in him) he loveth and honoreth (though he be more than halfe in doubt, leſt he may deſtroy him) but alone againſt himſelfe, his wretched hatefull ſelfe, that is ſo intolerably wicked & naught, that he can ſee no cauſe, but that the Lord ſhould glorifie his equitie and juſtice in damning him. And ſo much for this firſt worke of Regeneration: the ſecond follows it cloſe at the heels, and is nothing elſe but an earneſt deſire of attaining holines and vertue, together with remiſſion of ſinnes, and the favour of God in Chriſt Ieſus. For you muſt conceive the partie that is now in regenerating, to have a generall knowledge of the doctrine of the Goſpell, and a generall aſſent alſo to the truth of it: this doctrine being (as I ſaid before) an inſtrumentall cauſe of Regeneration.

2. An earneſt deſire of holineſſe with remiſſion of ſins.

But now the generall knowledge begins to be made ſpecial, and the man touched with a ſenſe of ſin, is moved alſo with a moſt vehement longing after grace and mercy; not alone to pardon his ſin, but alſo to heale his ſoule of it, as of a deſperate wound, which he feeleth to be moſt ſmarting and mortall. So he cryes out, Who ſhall deliver me from

from this bodie of death? No hungry man did ever with a more eager appetite wiſh for meat, nor thirſty man for drinke, nor covetous man for money, nor ambitious man for advancement, than he now longeth to be reconciled unto God in Chriſt; to have his foule nature made cleane, his wofull ſinnes forgiven, his abominable corruptions removed and killed, and holineſſe planted in their roome. Oh how faine he would be holy! O how faine would he be humble, faithfull, obedient! how faine he would beleeve in, love, feare, ſerve God! but, ah wretch that he is, he cannot: Wo, wo unto him he cannot. O, how ſhall he be able to prevaile againſt theſe vile diſorders of his heart and life? how ſhall he do to be leſſe ſinful and more righteous? Theſe be his thoughts, theſe his wiſhes, theſe his groans: he finds ſo great a miſſe of nothing, as of the pardon of his ſinne, and the graces of the Spirit of God; and if he had that beſtowed upon him (were he a begger, a priſoner, a ſlave, any thing) yet he ſhould ſeeme to himſelfe an happy man: and, ah Lord (thinks he) that thou wouldeſt be pleaſed, for Chriſt his ſake, to forgive my wickedneſſe, and to heale my nature.

Now the thirſt that hee had after the things of this world, is wonderfully cooled; and (as a man in a burning fit of an Ague, makes no reckoning of his fine clothes) he doth almoſt put off all thoſe deſires; and poore or not poore, eſteemed or not eſteemed, it is no great matter; but that he might be accepted into the favour of God, and have his ſinnes pardoned and ſubdued, and his unholy na-

ture made holy: that is all in all with him. There is to be ſeene in unſanctified men, in caſes of terrors of conſcience (which ſometimes do lie long upon them) a great deſire to be free from the inſufferable evils they ſee comming upon them. For who can make queſtion, but that *Iudas* would faine not have bin damned? or that the damned in hell have not a wonderfull deſire to get out of their torments? this being one maine aggravation of their pangs, that they cannot but deſire to be delivered out of thoſe evils, which they cannot eſcape. But they, not having the ſupportation of the Spirit of God to under-prop them with hope, do vaniſh in theſe deſires, and loſe the fruit of them, for lack of a kindly working of them towards the Lord: for they be not lifted up to heaven-ward. But the man that is now in framing anew (being ſuſtained with the fore-mentioned ſecret hope) hath vehement and ſetled wiſhes, fixed and faſtened in him; whereby he thirſteth after the grace of God, not alone to ſave, but alſo to amend him. So the deſires of the ſanctified ariſing from the Spirit, are differenced from the deſires of the unſanctified (that are meere fruits of nature, which would faine be wel eaſed of an heavy burthen) by theſe two things: Firſt, that they are directed unto God, whereas the other are roving and confuſed deſires. Secondly, by their being ſet (alwaies as well, often as much, ſomtimes more) upon holines, as upon freedom from puniſhment: upon the getting of vertue and goodneſſe, as upon the getting of an heavenly kingdome; whereas the heart of the unſanctified is ſo taken up (when

(when he muſt needs feele it) with the ſenſe of his miſery and puniſhment, that he cannot have while to ſettle any part of his longings, upon the renewing of his ſoule by grace; and ſo farre is the worke of a new birth well proceeded. The poore dead man being ſo farre awakened out of his ſenſeleſſe death in ſin, that with great diſquietment he feeles it, and with heartieſt workings of his ſoule doth covet to come out of it: which laſt I take to be the hungring and thirſting after rig hteouſneſſe, noted by our Saviour, as a bleſſed note of bleſſedneſſe.

In the third place, there is dropped into him the ſpirit of grace and ſupplications, by which he is at length imboldened to go unto God, and in ſome ſolemne and expreſſe manner, to utter his confeſſions and petitions; which before (perhaps) for ſome good ſpace of time, he could not dare to do. For the former two works of grace do often (a great while together) ſhew themſelues in ſighs and grones, and ſudden and ſtrong ejaculations, and ſecret and undiſſembled boilings up of deſire, in deep wiſhes and longings, afore the poore ſinner can take ſo much heart to himſelfe, as to make a formed and ſetled prayer unto God. But after the working of theſe motions ſome while, he puts upon himſelfe the reſolution of the King of *Nineveh*, and ſaith within himſelfe, Let me cry mightily unto the Lord of heaven and earth; his mercies are infinite: who can tell, but that he may have mercy upon me, that I periſh not? (ſo is his ſecret ſuſtaining hope now formed and faſhioned into the right proportion of a ſaving grace: and ſhews

3 The ſpirit of prayer.

Ionah 3.

ſhewes it ſelfe manifeſtly within him) he ſaith to himſelfe, There is no hope concerning this thing; and therefore I will cry, and continue crying, and let the Lord do what he pleaſeth unto me. Then down upon his knees he fals, and with his hands and eyes lifted up to the throne of grace (yet almoſt afraid and aſhamed to look thither, and therfore ready often to riſe up, and ſtart back again) he dares at laſt to powre forth his lamentable confeſſions into Gods boſome; whom now he hopes he may have leave to call Father, though (alacke) he hath beene too too ungracious a childe.

Thus he proceeds to arraigne and accuſe himſelfe; acknowledging (for which he hates himſelf, becauſe it is ſo plaine that he cannot but know it,) that he hath ſinned in ſuch and ſuch, and ſuch and ſuch particulars; and that he hath a moſt filthy heart, as full of wicked inclinations and thoughts, (he thinks verily) as the Sea it ſelfe is full of water. Wherefore he paſſeth a very ſharp ſentence upon himſelf, and that alſo very ſharply; plainly ſaying, with an inward aſſenting of his very ſoule, that he is fully worthy of al thoſe plagues & puniſhments, which the Lord hath threatned in his Word, and will execute in hell; and that it ſhould not be in the leaſt degree injurious, if God would not be merciful unto him: for ah! how unfit is he to receive mercy! But yet withall, he takes hart in the moſt humble abaſement of himſelfe, moſt earneſtly to call, and cry, and beg for mercy, and forgiveneſſe, and for the worke of Grace, to change his nature from that lothſome diſpoſition which troubles him.

Now

Now it may be by the working of hope, having his heart ſo much ſoftned, that teares (before ſtopped up by that binding force, that ſtrong and ſecret ſorrowes ſhew themſelves to have in mans heart) doe even begin to flow forth from him, to adde (if it might be) a greater fervor unto his prayers. And if at firſt, ſecond, third, fourth, and (it may be) many more times, hee ſeeme to have cryed in vaine (becauſe none anſwer commeth, but heaven it ſelfe ſeemes ſtrongly ſtopped up againſt him) yet he goes againe ſtill to the ſame Throne of Grace, againe reckoning up the ſame, and, if he can alſo, new ſinnes, againe bewailing tehm bitterly, and heartily imploring both pardon and helpe againe.

This is to come unto Chriſt Ieſus heavie laden, as our Saviour comfortably inviteth us; this is to ſeeke God while he may be found, and to call upon him while he is neere, as the Prophet exhorteth us. Which having done, he knowes not what to doe more; and therefore even caſts himſelfe upon Gods goodneſſe through Ieſus Chriſt; and knowing that in him (the Sonne) the Father is well pleaſed: he ſtrives to reſt in him, continuing to knocke, continuing to ſeek, becauſe his heart gives him, that at laſt he ſhall not faile to finde acceptance. And this Spirit of prayer ſeemeth to me ſo proper to the Regenerate, that it cannot any way befall the unregenerate; who when he feeleth not his miſerie, doth but multiply idle words in ſeeming to pray: whe he feeleth it, is ſo wholly drowned and ſwallowed up thereby, that hee cannot runne unto heaven for help. But with the Regene-

rate, prayers and ſupplications are alwayes ſound, and a continuing therein alſo, how many bitter repulſes ſoever he ſuffers at Gods hand, as often he doth very many; the Lord either deferring or making more ſpeed to anſwer, as he ſees moſt behoofefull for the profit of each of his ſervants; and proportioning the fruit of his grace this way, to his knowledge of their abilities and fitneſſe to receive an anſwer, or to brooke delayes.

It muſt not be denied, but that the man that never ſhall be regenerate (in the griping and twinges of his accuſing conſcience, through the working of the Law, and the bare illumination of the Spirit) may come ſo farre, as to rore out his *Lord have mercy upon me*, very often: yea, he may by perſwaſion and intreaty of friends, be brought to reade ſome good prayers out of a Prayer-booke: yea, to be glad to have another pray for him in his owne hearing, and in ſome ſenſe alſo, to joyne with him: yea more, by frequent perſwading, urging, teaching of ſome godly man, he may be drawn to pray for himſelf; but yet ſtill the Spirit of Prayer is abſent, in that he doth not finde himſelfe (by an inward moving of his owne heart) inclining (in the midſt of his griefes and feares) to betake himſelfe to God for helpe, by calling upon his Name. And (which is a maine obſervation in this matter) if he pray, he prayes almoſt altogether for pardon, and for favour; little for grace and holineſſe: whereas the Chriſtian man (by a ſecret drawing of his owne inward ſoule, wrought by this regenerating Spirit) comes unto the Lord with his requeſts,

queſts, begging grace and holineſſe, with no leſſe earneſtneſſe, than remiſſion and ſalvation. Yea, and having once begun this courſe, he findes ſo much refreſhing thereby, that he cannot but continue to do it, even ſometimes with much ſtrugling againſt, of his owne heart, through feares and doubtings thereof. So it is one thing to be perſwaded to pray by men, and to do it for eaſe ſake; another thing to be inclined unto it, by the private and ſecret working of the Spirit. One thing to begge for pardon, not much minding amendment; another thing to cry for the help of God to reforme ones heart and ſoule, as well as his free favour to pardon former offences.

An unſanctified man, by benefit of Chriſtian acquaintance, in long and heavy terrours, may come to one of theſe; to the other, alone the Spirit of ſanctification can leade one. To which paſſe, when the heart is once brought, at length the fourth act of the holy Ghoſt doth plainly ſhew it ſelfe; for it becomes a Spirit of adoption within him, the very earneſt penny of ſalvation, ſealing up unto him the favour of God, the pardon of ſinne, the attaining of life; and by a new (and in truth conſidering the difference of former times) a ſtrange worke, perſwading him, that God is reconciled unto him, and hath accepted him for his childe. As it made him able to take unto him words, and go unto the Lord, craving to be accepted graciouſly: ſo it brings him word againe from God, that he ſhall be, yea, that he is accepted graciouſly: and anſwering him (even as one would

4. A perſwaſion of mercy, bringing a reſolution of obedience.

ſay, with a ſenſible anſwer in the middeſt of his prayers oft-times) ſo ſtrongly and undoubtedly aſſures him of his being heard, that he makes, for the time, no more queſtion of it, than whether he lives yea or no. From which aſſuraunce of Spirit, having taſted the ſweetneſſe of Gods grace, & felt how good the conſolations of his Word and Spirit are, he growes reſolute in his very ſoule for the time to come, in all things to pleaſe God, and findes a new kinde of diſpoſition, inabling him to avoid evill, and doe good; ſo having put his necke under the gentle & eaſie Yoke of Chriſt Ieſus, he findes reſt unto his ſoule: and thus is Chriſt formed in him, and he transformed into a new creature. For this firme purpoſe of will to pleaſe God in all things, is ſo manifeſt and evident, and ſenſible a worke of grace; that now we may ſay, This act of Regeneration is growne to ſome good ripeneſſe, and even now perfected in him. Before he was in making a new man, but now he is made new; now he is begotten againe, and become a ſonne of God, and heire of his kingdome, and Fellow-heire of Chriſt.

I know, that it may befall an hypocrite, lying under the burthen of a terrified conſcience, which may be totally & perpetually ſeparated from Regeneration, and Regeneration from it, by the diligent inculcating of the comforts of the Goſpell, and the earneſt labour of ſome Chriſtian and godly men, that in ſuch caſe would fayne ſpeake peace, to be brought, becauſe they are told, there is none other way of comfort, to a purpoſe of never committing

mitting ſuch and ſuch groſſe ſinnes, as they are accuſed of in their owne ſoules, and to ſome promiſe of amendment of life: but this is rather a reſolution forced upon them by ſtriving of others, hereupon promiſing comfort, than a thing growing in themſelves, out of the ſenſe of the loving kindnes of the Lord their God; whereas a Chriſtian findes ſomewhat within him, inclining him, and making him to ſay within himſelfe, and even little leſſe than to ſweare and vow with *David*, that he will ſurely keepe the righteous judgements of the Lord, and that in all things, and for ever, to his dying day. And thus is the worke of Regeneration brought to ſome perfection: thus doth the holy Ghoſt mould the ſoule of a man into a new faſhion; thus doth he ſtampe upon him a new image, and as you would ſay, the very lineaments and proportion of God his Father, whom in a ſweet likeneſſe, that makes him amiable to God and Angels, he begins to reſemble.

Onely, my brethren, underſtand you one thing, for the better conceiving of al that hath been ſpoken. There are two ſorts of Regenerate men in the world. Some it pleaſeth God to call to himſelfe, even very betimes dropping pietie and Grace into them, almoſt together with their mothers milke, (by benefit of that great favour of God, holy and Chriſtian education) and that even in certaine inſenſible degrees; ſo that they cannot ſo eaſily name the beginning and progreſſion of this worke. In theſe, al the forenamed things are moſt manifeſtly found; (for in truth the working of them doth not

ceaſe, till life ceaſe) and that ſo, as ſometimes the one of theſe works of grace is more ſtrong than the other. Sometimes they finde a more ſenſible abaſement of themſelues within their own hearts, out of the apprehenſion of their ſinfulneſſe; ſometimes deſires and prayers are more vehement: ſometimes a comfortable reſolution of pleaſing God doth more mightily ſtirre in them: yet becauſe of the early working, and that they were wrought in a ſtill manner by very ſmall degrees, the work did almoſt go beyond obſervation; and they cannot ſo diſtinctly tell when they began to be abaſed, when to be raiſed up.

But there is another ſort of men Regenerate, who did live a long time in unregeneracie; yea, perhaps alſo in profaneneſſe, and notable and notorious wickedneſſe (for oft it falleth out, that the Phariſes and Scribes made leſſe haſte to the kingdome of heaven, than the Publicanes and ſinners; I meane, that the groſſe offenders are ſooner regenerated, than the civill livers.) Now for ſuch men, it pleaſeth the holy Ghoſt many times, yea moſt times, to worke theſe foure fore-rehearſed works, very diſtinctly; making (as it were) ſome evident pauſe betwixt each of them, and grace goes forward in them, even ſtep after ſtep, in the manner that hath beene deſcribed. Moſt times, if not alwayes (the difference of their former life, when they were but dead, making the matter evident enough) they can name when and where, and by what meanes, the Lord began firſt to lay them low, to pull them down: and (as they ſay, in nature cor-

corruption and generation go together) to kil their old man by terrors, till being ſo ſlaine, he had in a calmer manner ſhewed them the filthineſſe and lothſomeneſſe of it. They can tell what longings they felt before they durſt pray, and what ado they had to bring themſelues to pray; and then, how long they continued praying, before they were anſwered; and laſtly, when that ſweet tidings came, that raviſhed their ſoule with joy, and made them ſo inamoured of Gods goodneſſe, that they even made a ſtrong covenant with him, to walke in his wayes, and keepe his judgements.

All theſe things (I ſay) they can tell well, and nothing doth them more good, than to recount with themſelues this mighty act of the moſt High; whereby their ſoules (with as great a miracle as once *Lazarus* his body) were raiſed up from the rotten grave of ſinne, wherein they lay (wrapt up in the winding ſheet of hardneſſe of heart, and blindneſſe of minde) ſtinking and putrifying; and (as a carkaſſe crawleth with wormes) ſwarming with thoſe noyſome luſts, that are able to poyſon up an honeſt heart.

Chap. V.

Shewing the effects of Regeneration.

AND ſo have you (brethren) the order and (ſo farre as may be collected out of Scripture) the manner of the bringing to paſſe of this moſt excellent and wonderfull worke, of a new begetting

getting by the moſt excellent and wonderfull begetter, the Spirit of Truth: and by that excellent and wonderfull ſeed of life, The Word of Truth.

3 The effects of Regeneration, which are foure.

Now I will declare unto you, that which is the third thing I promiſed, the effects that follow hereupon. Not every particular, (for who can name them?) the life of Grace abounding in multiplicie of actions and operations; (as it were eating, drinking, breathing, grieving, ſtriving, ſmarting of the ſoule) as the life of nature) but alone ſome principall, and moſt eminent, by the ſeeing of which in it ſelfe, the ſoule of the new born babe of Chriſt ſhall have cauſe to receive much comfort.

The principall effects therefore of Regeneration are theſe foure. Firſt, a ſpirituall combat. Secondly, a good life for all this combat. Thirdly, a knowledge of that good eſtate, whereinto the Regenerate is tranſlated. Fourthly, Spirituall growth in thoſe graces, that at firſt were but weake and

1 The ſpiritual combat.

feeble in the Regenerate. For, alacke, an Infant is a very tender thing, and ſo are Gods Infants. For the firſt of theſe: No ſooner doth a Chriſtian begin to draw the breath of this new life, but he findes himſelfe called to fighting, even in the very cradle (as I may ſo ſpeake, and as they fabled of that renowned heathen man.) He ſtands in a pitched field of enemies, ſo ſoone as he can goe upon the feet of his ſoule; and there he muſt never ceaſe giving and taking blowes, till he ceaſe to be in this lower world. Although indeed there be ſome intermiſſion, and relaxation of the ſtrength and furie of the encounter,

encounter, as it pleaſeth the Lord (that knows all things) to temper them to his ſtrength, and direct them to his good.

First, the devill begins to play his part with him; and (finding him gained out of his hands, and pulled from under his tyrannie) muſters up an armie of tentations, wherewith at leaſt to annoy him, if he cannot (as he cannot) prevaile to bring him back againe to his ſervitude and thraldome. For when the ſtrong man armed kept his houſe, all things were at quiet under him: but when he feeles himſelfe bound, and caſt out, and his houſe rifled by a ſtronger than himſelfe, then it muſt needs follow, that he will beſtir himſelf, and lay about him with all the power that he can make. So now the poore Chriſtian (though perhaps but an Infant in grace) is violently aſſailed by Satan, (according to his nature) with extreme rage and ſubtilty. And if it have ſo falne out, that the Spirit of God was faine to batter downe the height of his heart, and make paſſage for himſelfe, with horrible fears and terrors: then Satan labours often to revive thoſe terrors, and by infinite cavils and objections, to make him even deſpaire of his ſalvation. There is none end almoſt of the devils ſtriving in this caſe, but he will labour continually with new doubts and objections, to call his ſalvation into queſtion, and to make him thinke, that he ſhall never enjoy the quiet poſſeſſion of his heavenly inheritance. Yet againſt all theſe the Spirit of God ſo ſtrengthens him, that by vertue of the gracious promiſes of God, and by the power of conſtant prayers and

1 The Divell.

ſupplications, he ſupports himſelfe, and ſtill continues to reſt himſelfe upon the free goodneſſe of God in Chriſt, notwithſtanding all theſe objections and ſhakings.

Neither yet will Sathan reſt here, but is further troubleſome unto him, by ſtirring up innumerable vile ſuggeſtions to draw him to the committing of ſome moſt notorious ſinnes, perhaps worſe than ever in all his life before; and for his old corruptions, he ceaſeth not to provoke and incenſe them with all vehemency, that he may drive him into lewd and hatefull practices of ſinne. But againſt theſe ſuggeſtions alſo he fighteth reſolutely, much (indeed) vexed and diſquieted with them, but ſtill rejecting and abhorring them, and beating them backe by the Word of God (which is his ſword) and by conſtant ſupplications; whereby ſtill he ſettles his ſoule firme and faſt in his holy purpoſes of obedience.

I confeſſe, that the Devill is a common enemie to all mankinde, both ſanctified and unſanctified: and therefore the unregenerate alſo are much moleſted with him oftentimes, when he grows exorbitant, and ſeeketh to pull them, (by the ſtrength of utter deſpaire) as it were quicke into hell, and to make them kill themſelues, or do ſome other moſt groſſe and unnaturall crime. But Satan is not willing to deale ſo roughly with them, if he could chuſe; for he ſtands ever in moſt danger of loſing them when he carries himſelfe towards them in ſo hard a faſhion: wherefore he rather flatters, and fawnes; endeavouring to rocke them aſleepe ſtill,

if

if he can, in the cradle of ſecurity and preſumption. Neither will he ſtorme thus, but when he ſees his advantage in regard of ſome bodily croſſe or diſtemper; or that he ſees the Lord will needs awaken their ſleepy conſciences. But for the poore Chriſtian, he would not give him reſt, no not for a day or two, from the moſt horrible feares, and from the touleſt tentations, whereto his corruptions gives any paſſage; or from others more hideous; eſpecially if he ſee him weake, ſcrupulous, and injudicious: then he makes uſe of ſuch ignorance and weakneſſe, and will never find time to make an end of vexing him, but that the Lord himſelf doth pleaſe to ſound a retreit. Indeed the Lord, by this meanes to keepe down his pride, and over-maſter his ſtrong corruptions, doth give much way to Satans rage: but ſo ſtill, that he forgets not to refreſh him with ſeaſonable aid of his Spirit of Prayer, and with the ſtrength and comfort of his holy Word and promiſes. And in theſe termes ſtands he with Satan, ever (almoſt) aſſailed and incumbred by him.

And beſides this, the fleſh alſo as a more dangerous enemy, though not ſo violent, ſteps forth to incounter him. For though by Grace it be wounded and mortified, yet is it not quite and cleane taken away and removed. Wherefore the corruptions of his heart alſo grow violent in him, luſting againſt the Spirit, and (with a kinde of inſinuating and ſecret inclination) carrying him forward to all the former luſts of his ignorance, and perhaps to ſome that are more lothſome and abominable.

Now unbeliefe, paſſion, luſt, revenge, wantonneſſe, worldlineſſe, & all the old diſtempers will be moving in his ſoule: & he ſhall find himſelfe ever and anon, little leſſe than ready to yeeld unto them, and to be quite overcome by them. But the Spirit, in this caſe, reviveth it ſelfe alſo, & luſts againſt the fleſh; ſtirring up good motions againſt the bad, and holy deſires againſt the unholy, and vertuous wiſhes againſt the vicious, and hearty prayers and requeſts to God againſt the ſinfull inclinations of the evill heart: ſo that at length his godly purpoſes grow ſtrong, & he remaineth reſolute, not to work wickedneſſe, for al his earneſt pronenes thereunto.

Thus the Regenerate findes himſelfe ſtrangely divided within and againſt himſelfe: Sometimes he would be ſinfull, and commit ſuch and ſuch wickednes, and yet againe, having better thought of the matter, he would not: At other times he would caſt away all ſin, and faine perform al good duties with all conſtancy: but he findes ſomething within, reſiſting and rebelling, and he would not be ſo good. But ſtill in concluſion either ſooner or later, the ſanctified part gets the better of the unſanctified; the deſires and purpoſes of goodneſſe, prevaile againſt the deſires and purpoſes of evill; and he is ſettled in the holy determinations, that the Spirit of God doth lead him unto. His heart is even a pitcht field of contrary deſires; the bad often grow very ſtrong and vehement, & able almoſt to overthrow and chaſe away the good: but the good gather head againe, and beat backe the bad; and by the Spirit he mortifies the fleſh, and

by the Word of God and Prayer, ſubdueth and crucifies thoſe carnall affections of his.

I confeſſe there is a miſerable ſtirre, and a troubleſome diſcord, in the ſoule of an unſanctified man, betwixt the light of the conſcience, and the corruption of the will; this haling him forward to divers wickednesſes, and that drawing backe: but the difference betwixt the naturall combat and the ſpirituall, is ſo manifeſt, that no good man, which hath felt them both, can chuſe but ſee how to diſtinguiſh them one from the other.

The difference betwixt the combat of the fleſh and Spirit, and the oppoſition of the conſcience and the corrupted will, in the unregenerate.

Indeed they are evidently diſtinguiſhed in five things: 1. In the faculties that oppoſe each other. 2. In the things about which they quarrel. 3. In the motives of the oppoſition. 4. In the meaner of reſiſtance. And fifthly, in the iſſue thereof. Firſt, in the unregenerate, the will is wholly carried after ſin, alone the conſcience makes a clamorous gainſaying, and ſuffers not the will to go on in its evill courſes uncontrolled: he would with all his heart commit wickednesſe, but he dares not. Not ſo the Regenerate, in him not the cõſcience alone ſtands out againſt ſin, but the will it ſelf is divided, in part hanging one way, in part another. He would not doe evill, not alone he dares not, and the act of the will ſetting againſt its own corruption, by its own holineſſe, is farre different from the act of the conſcience, oppoſing the will that remaineth wholly corrupted. Some in a compariſon. An hungry dog hath a ſtrong appetite to be devouring ſome meat that ſtands before him; but at the ſame time hee ſees a man ſtanding by with a cudgell

to strike him if he touch it. Now his appetite is altogether to the meat, but he is feared and overawed by the sight of the man that is ready to strike him: So is it with the unsanctified man, sinne is his food, his will is wholly carried to it; but the conscience holds as it were a cudgel over him, threatning to strike if he taste. Wherefore, what with a full desire he would do, he forbeareth in act to performe, affrighted by those clamours. But now a man diseased, sees some food to which his appetite inclineth: but he knows it hurtfull for his body, and therefore though his will, drawne by his senses, sometimes move him to be tasting; yet the same will, informed by reason, doth prevaile in him to be unwilling, and out of such unwillingness to forbeare. So is it with the godly man; his will stands to sinne, for the pleasure or profit sake in some part, but being better taught by Gods Spirit, of the sinfulnesse thereof, his owne will checks it selfe, and he sets up his resolution not to meddle with it. So is this point of difference made plaine; not to be willing to do, is another thing than not to dare. In the former the will bridleth and holdeth under its owne inward motions, and not lone the outward act: in the latter, the motions of the will have a free scope, but alone the outward act is restrained.

Further, in the things whereabout the sinne is, they differ very much. For the conscience of the unsanctified makes resistance to their will, alone (unles in case they be under terrors of conscience) in some more grosse, notorious, palpable, and un-

accustomed sinnes; which are commonly joyned with shame and reproach in the world, and are not likely committed but by those that are infamous amongst men: as in perjury, murther, adulterie, theft, false witnes-bearing, and such like: for smaller evils, and such as the world little accounts of, though known and confessed to be sinnes, the naturall conscience is content to dispense, and dawb, and dally, & give easie way to the doing of them, upon a thousand fond shifts and pretences: but now the Regenerate mans will (so farre as it is regenerate) is in combat against its owne unsanctified nesse about every known evill, the little as well as the great; that that is allowed in the common practice of the world, as well as that that is disallowed. For of him it is truly said, that he worketh none iniquity.

Thirdly, the naturall conscience useth the motives (or restraints rather) of feare, of shame, of danger amongst men (at the best and most) of destruction and damnation from God: and by threatning these things (sometimes somewhat terribly) it over-aweth the motions of the will, from consenting to act, though not to desire. But in the Regenerate will, the arguments of resistance are fetcht from God and from Christ, from the love of God, from the death of Christ, from the scandall of Religion, from the dishonour of the name of God, from the Lords being displeased with sinne, and not onely barely, or chiefly from the punishment of sinne.

Fourthly, the conscience of the unsanctified drives

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drives him not to prayer, to the Word, to spiritu-all meditations, as weapons, whereby to mortifie evill lusts, and to restraine the will from consenting; onely it follows him with its owne vehement checks and reluctations, in divers troublesome and confused thoughts. But the sanctification of the will opposeth its corruption by praiers, by the Word, by the bloud of Christ Iesus, and by the hopes of eternitie: for having this hope, he purgeth himselfe as Christ is pure. So the unsanctified man, when he would do evill and dares not, is tossed and tumbled from place to place, now thinking of one thing, now of another, wishing to follow his owne inclinations, but wanting boldnesse; and if he do any thing to helpe himselfe, it is to get him into some company, that perhaps may ease him a while. But the sanctified, when he finds this distraction of his will, usually seeks out some secret place; tels himselfe of Gods commandment, of Gods love, of Christs suffering for him; asking himselfe if he can finde in his heart so much to offend so good a Father, so perfect a Saviour: and thē falling down, telleth the Lord how wicked he finds himself, what soul-desires are stirred in him, and how weak he is to make resistance; he beseecheth God to pul out this prick of his flesh, to strengthen him against these wicked desires, and to establish his heart in a sincere purpose of obedience, by his holy Spirit, and so riseth up confirmed. Thus (I say) he doth usually and ordinarily, though sometimes the suddennes of occasions hinder him that he cannot; and sometimes his own neglect of duty

hath

hath so estranged him, that he finds no power so to do: in which last case he is often foiled, in the former not so often. Lastly, the conscience, if it take the foile once or twice, is benummed and silenced. Sometimes it suffers its mouth to be clean stopped by some idle shift and vain distinction, which the wit (that in many men is too good for their conscience) hath invented for the justification of evill: and after some such paultry defence or apologie, a man is suffred to sin freely enough. But if the thing be never so unjustifiable, yet after two or three times doing it, the heart is hardned, the naturall conscience put to silence, and a mans checks grow faint, or none at all, untill some crosse come, or some immediate hand of God to set it on working again. For why? the unsanctified man, as hee did not beg Grace to hold him up before his sinne; so neither after hath any heart to go and confesse it, and crave the Spirit of Repentance; but either lets it passe, or fals to extenuate and excuse it, unlesse (perhaps) it grow desperate, as in *Iudas*. But now the sanctification of the will doth still get the victory, though it may receive a foyle. It will not be put down; it will not be vanquished: yea, every latter time of offending, it is more vehement in its opposition than before: at least so farre as to make a man appeare more vile and abominable to himselfe. So it brings him into Gods presence again sooner or later, and makes him say; Lord, I have done exceeding foolishly: but ah, doe away the sinne of thy servant, for thy Sonnes sake; and Lord (through thy Grace) helpe me,

that hereafter I may offend no more.

Thus commonly hee doth quickly renue his repentance, and the Spirit wins the field of the flesh; though it were somewhat disadvantaged, and made to recoyle back at first. For stronger is the Spirit that is in us, than that, that is in the World: Grace is alwayes in conclusion more available than naturall corruption. Yea, when Gods Children are most deeply cast (through presumption of sinning) into the swoones of deadnesse, security, and unconscionablenesse; yet then still they heare a voice behinde them, saying, This is the way, walke in it. Then the sanctification of the will shewes it selfe, in many motions and risings against the evils that they do, and by renewing in them the purposes of amendment; though these purposes, perhaps (in case of great prevailing of corruption) be so weake and feeble, that they be not put in practice any thing thoroughly, till God arise to weaken corruption, and to strengthen Grace: and then he weeps, and prayes, and recovers himselfe, resolving to sinne so no more, and standing to his resolutions. And so fareth a poore Christian within himselfe: There is a civill warre in his very bosome, and his bowels be sometimes little lesse than rent asunder with intestine discord betwixt himselfe and himselfe. Hee is no longer one, but two men: the old and the new, deadly enemies, dwelling both in one roome. Hee findes two lawes in his heart, the law of his flesh, and the Law of the Spirit: that drawing him captive to sinne, and this helping him out of that captivity. Hence it

God in one part of his will, and ſinne in the other (not meaning this laſt of ſuch a ſerving of ſinne as was before his newbirth, but ſome kind of ſerving, even a doing of that ſometimes that ſin doth perſwade, though unwillingly and againſt the haire.) Neither yet is this all; for as within he is thus perplexed; ſo can he not long be free from diſquietment without.

The third enemy ſtands up quickly, and that is the World, even the whole ſociety of men unſanctified, and they hate him, maligne him, abhorre him, cannot away with him. When once ſome glimpſe of Gods Image ſhineth in him, then all his carnall friends perceiving it; turne foes; and often times his brethren, ſiſters, father, mother, yea, husband or wife, and ſuch as are neereſt to him in bands of nature, doe prove his moſt eager adverſaries: they mock him, they deride him, they thinke and call him a foole, they ſay he is either proud, or ſtout, or mad, or all. After a while alſo come ſlanders as it were ſtronger and ſharper weapons: then (if the times will give leave) his enemies growing in rage, as hee growes in goodneſſe, he meets often with impriſonment, loſſe of goods, baniſhment, and even death it ſelfe, and ſometimes a cruell death. 3. *The world.*

So the world tries what ſhe can doe by violence, if that may ſeeme the fitteſt courſe of pulling him backe againe into her ſociety: but if the caſe be ſuch, that that way ſeeme not at firſt ſo plauſible, the World aſſaults with ſtrong allurements; his friends and Neighbours will perſwade him to re-

turne to be himselfe again, he shall have large offers of friendship, and of gain: Many intreaties, many promises, many assurances, and many performances of good turns, as strong baits are held out before him, to divert him from the wayes of godlinesse. And these fairer assaults often hurt him much more, than the more violent; but yet still his faith is his victory, by which hee overcomes the world. The assurance that he finds in himselfe of Gods eternall love, and the sweet effects thereof, make him to disdain these sugred allurements, and to stand strong against those bitter encounters, flatter they, or frown they, do him good, or do him evill, still he holds himselfe to this conclusion, he wil not leave God, to cleave unto the world again.

Thus you see how the Regenerate man is laid to on every hand, within, without, on every side. There is no day in a yeare, nor houre in a day, nay verily, scarce any minute in an houre, wherein some one or other of these his back friends doth not strive to do him a spight. The worst enemy is within himselfe, the next is the devill, and the world the last. These welcome him in this manner into the City of God. Thus they entertain him into the society of Christs mysticall body. But in all these things he is an excellent Conqueror, yea verily, more than a Conquerour, through him that hath loved him: for he is out of all danger of ever being quite overcome. Wherefore notwithstanding all the trouble of this first effect of Grace; the second will follow the first, and that is a good conversation.

A man would imagine, that the forenamed incumbrances should so farre discourage his heart, to whom they befell; as to take from him all boldnes, so much as to attempt a good course. And indeed so it would, were he not continually led and strengthened by the same Spirit, that at first regenerated him. But by vertue of that divine assistance, it comes to passe quit contrary: for those enemies doe but quicken and further his proceedings in goodnesse; and in spight of them all, let earth, and hell, and his owne heart, doe the worst that ever they can, he is able to liue godly in Christ Iesus. He is enabled both to leaue evill, and to do good; (for both these parts of a good life must be had, or else indeed the life is not good;) and that in a good measure and quantity, and farre better than ever he could do in former times. Indeed he doth never satisfie himselfe in this matter, but alwayes falleth far shorter than his own desires aspire unto: but were the former lusts of his ignorance compared to that his present behaviour, a blinde man might perceive the difference to be exceeding great. For as to the first part of a good life, which stands in leaving off wickednesse, hee commeth so farre; not, as to be quite free from all sin (ah, this life were a little heaven unto him, if he could once attain to such freedomes:) but indeed he cannot attain it here, for in many things (ah, that word Many, is too true a word!) I say, in many things we sin all; and they be quite besides their Christian wits, that imagine once repenting to be sufficient for a Christian man in all his life: but yet so far he comes, 2 *A good life.*

comes, as to forsake the ordinary practice of grosse sins, and the allowance of all known & vehemently suspected sins.

So soon as ever a Christian is truly regenerate, so soon he ceaseth to make a trade of sinning. He that is born of God, sinneth not, neither can sin in this manner. He may slip into faults of grosse nature, once, twice, many times sin cleaving so fast unto him as it doth) but still it is not his usuall practice so to transgresse. For in truth, now sin is become unnaturall to him, and as contrary to the life of Grace bestowed upon him, as poyson is contrary to his naturall life; and as bitter things are to his taste, and harsh sounds unto his eare. Wherefore his soule riseth against it, and hee doth much more frequently overcome the tentations by resistance, than is overcome of them.

Sins, I mean grosse and grievous sins, are to him as deadly wounds to his body, which sometimes (as a man in a frenzie) hee is drawn to give himselfe, but usually he doth not so. And when he doth so, the manner is exceedingly different from his former course. Then hee committed it with greedines: now with great and continuall reluctation. Then he kept in himselfe a purpose of sinning (if he could) for feare of shame or danger: now his heart stands constantly resolute not to sin. Then he followed after the occasions of sinning: now he flies far from them. Then he shunned, and excused himselfe, having committed sinne: now he becomes a most bitter and severe censurer of himselfe for sinne, if he doe commit it. Having fallen, he riseth

again, and with anger indites and arraignes himselfe before the Lords Tribunall. There he powreth forth many bitter lamentations, and could almost find in his heart to throw himselfe downe to very hell for it. Hee thunders out against his own heart, all the bitter curses and threatnings of the Law; and is even almost willing that God should even damne him for it, but that he hopeth for his mercy sake he will not so do. And such is his freedome from grosse sins that are against the plain light of nature, or expresse words of the Law, and wherin the members of the body are given as weapons of unrighteousnes. He fals into them, if at all, yet seldome, and seldomer and seldomer, with an horrible strife, with great anxiety, with little or no content; and with a most vehement condemning of himselfe before the face of God in secret afterwards. Vnlesse, perhaps, he be cast into a swoon for a time, and cannot yet rise again: which if he be) he fares all that while, as a man that hath a thorn in his eie, or wound in his sides, never at rest, never quiet, filled with bitter and intolerable anguish, and full of woful and continuall complaints. For still he heareth the voice behind him sounding in his eares, and saying, This is not the way. And still the anointing that he hath received, doth so preserve him, that he cannot sin; meaning, give himselfe over to a setled dissolution or practise of sin.

And yet further, for sins of a lesse grievous nature, euill motions, sudden passions, dulnesse and distractions in good things (and the like) God knowes, and hee knowes, that hee commits full many of them,

them. But alwayes he is so upright with God, that he allowes them not. He doth not extenuate them, he doth not shift them off with a pish; he doth not run over them as matters of nothing, hee doth not let them passe unobserved, or unregarded, as in former time, and as it is with unsanctified men. But they be unto him matter of constant and daily sorrow and shame, and humiliation. He confesseth them daily, he prayes against them daily, and he is continually in a quarrell with himselfe, because he cannot be so free from them as hee desireth. So it comes to passe, that he purgeth himselfe as Christ is pure, so farre preuailing against these sinnes, that he commits fewer of them, and commits them seldomer, and sees them with more dislike of himselfe, and growes by them more mean and base in his own eyes, and is made by them more carefull to sue unto the Lord Iesus, and to take more stedfast hold of his merits. So he casteth off the old man, as concerning the conversation in time past, and that even out of his new nature; not moved thereto by reward, or punishment, either alone or principally, but by a kinde of naturall working of grace in him (but indeed it is a supernaturall nature powred into him from above) by which it comes to passe, that as Saint *John* saith, he cannot sinne, he knowes not how to worke wickednesse, he cannot find in his heart to be a slave to sinne any longer.

Company or no company, scene of men or not seen, danger or no danger, shame or no shame, punishment or no punishment, still hee is averse from sinne in his regenerate part, hee will not to doe it,

it, he ſhunneth it, he bewaileth it, one or both: that ſo it may be manifeſtly ſeen, there is a contrariety betwixt his very ſoule and al ſins, that he knoweth to be ſins. And for thoſe that are not known to him, he is not ignorant of them, becauſe he will not know them, with neglect of the means of knowing, or with a wilfull reſiſtance of them: but alone, becauſe he cannot know them, either for want of means to know, or capacity to conceive of, or light to ſee the truth offered: He doth not wink with his eyes, he doth not ſet himſelfe to find out ſhifts, to bury the light that beginneth to appeare, and to hold down the truth in unrighteouſnes, ſtriving not to know ſin, becauſe he would not leave it, and out of a purpoſe to practiſe it, for the profit or pleaſure of it, ſtill labouring to have ſomewhat to ſay in its defence, and to elude and ſhift off whatſoever may be ſaid againſt it: but he is willing to know, deſirous and ready to yeeld, and when the light begins to ſhine within, hee quickly opens his eyes to behold the ſame; and if he ſuſpect it, hee looks more narrowly into it, with a ſincere purpoſe of being convinced, if the truth appeare unto him. And this is the firſt part of a good life.

The ſecond, and as neceſſary as the firſt, is doing of good, wherin he is carefull to exerciſe himſelf; and though all be not alike fruitfull, yet every Regenerate man is fruitful in ſome degree. The life of Grace hath its gracious effects, as well as the life of Nature its naturall: and he that hath the former, is as kindly and freely carried to the one, as hee that hath the life of nature to the other. By the

ſupernaturall life of God that is in the ſanctified man, it is naturall to him to ſpeake to God in Prayer, to heare from God in the Word, to conferre with God in holy meditations. Wherefore theſe things hee findes himſelfe inwardly moved unto, and hee cannot chuſe but be conſtant in them. If at any time his wicked fleſh hinder him from them (as ſickneſſe makes a man ſometimes that hee cannot eate his meate) then doth hee feele as ſenſible a miſſe of them, even as of his meales; and hee could bee as well without food, as without theſe exerciſes: for in truth they are the food of his ſoule, and hee reliſheth them as food, though ſometimes leſſe than at other times, as the diſeaſes of his ſoule grow more or leſſe within him.

Further, Mercy, Iuſtice, Liberality, Truth, Diligence, and other vertues, are now naturall unto him as well as Religion. Hee takes comfort in doing the duties thereof, and makes conſcience of doing them, as hee hath occaſion. Indeed ſometimes hee findes a great loathneſſe, and backwardneſſe, as a man that is lame limpes and goes ſoftly and with paine; but yet he goes, and he muſt needs goe, and for all the lothneſſe hee cannot be well, unleſſe hee addreſſe himſelfe unto them. Often hee hath little minde to pray, and doe other religious duties; but then a'ack, he finds himſelf (as we ſay for the body) not well at eaſe, and he hath ſomething within him, that puts him forward, that preſſeth and urgeth him, and cauſeth that hee muſt doe them, though with much weakneſſe, and reſiſtance of his fleſhly

heart;

heart; for in part it is ſtill fleſhly. If hee have neglected a worke of mercy, he is not well after it, and he is inwardly grieved for it, and reſolves to take the opportunity better next time. If hee have not followed his calling diligently, hee is vexed at heart to thinke of it; and that day is a day of little comfort, that night a night of little reſt unto him. So, if hee have omitted admonitions, exhortations, good conference, or any other part of good life. Not alone one, but all good duties both of the firſt and ſecond Table, (ſo farre as his knowledge extendeth) begin to be to him naturall and familiar. Hee takes a ſecret and ſweet delight in doing them, and hee finds himſelfe exceedingly diſcontented with himſelfe, if hee doe them not; and therefore commonly though he come farre ſhort of what hee would and ſhould, yet there is no day without a line; ſome or other good worke he doth daily, herein indeed exceeding all that himſelfe was able to doe before, or that unſanctified men can attaine to; that what hee doth, he doth it, becauſe God would have him doe it; and his heart doth often actually incline it ſelfe to the will of God, and moove it ſelfe to the duties, with minding it ſelfe of the good pleaſure of God. It is not company; it is not applauſe nor credit, nor gaine, which ſwayes him; if all theſe things were away; yea, if all theſe things were againſt him, yet hee would doe good; for hee knowes, that Gods will is his guide, and that is the thing hee deſireth to accompliſh in his very ſoule.

And further, though he be like a young Artificer,

that uſeth his toples ſomewhat unskilfully, & doth his buſineſſe ſomewhat bungingly; yet the Scriptures the Word of God, they be his line and his levell, and according to the direction either ſpeciall, or generall, which he receiveth from them, he ſtriveth to frame his life and actions. So is the true Convert godly in life; groſſe ſins uſually he commits not; the ſmalleſt known ſins hee ever diſalloweth, condemneth, confeſſeth before God in ſecret; and ſuſpected ſins he labours to know, and for feare avoideth; and unknown ſins he is ready and willing to know. All and all manner of good duties (though ſome he finds more hard and difficult, and himſelfe more backward unto them; yet I ſay, all, and all manner of good duties) he reſolveth to do, and ſtriveth to do; and either doth them, or is afterwards very angry with himſelfe, for not having done them; ſo that his life is to his own feeling, but a very death, if he find it to have been unprofitable: and which is much to be marked, he is heartily glad to ſee that others can do the good that he cannot, or can do it better than himſelfe. So you have the ſecond effect of Regeneration.

3. Knowledge of this good eſtate.

The third follows, & that is a knowledge of this his good eſtate. The man regenerate underſtands himſelf to be regenerat, as the man that liveth and walketh, that he liveth and walketh. So S. *Iohn* tels

1. Iohn 3. 14. us plainly, *We know that we are tranſlated from death to life.* Lo, I ſay, an aſſured word of knowing, uſed by the Apoſtle. But how knowes he it? even by a moſt infallible knowledge, grounded upon the perceiving of the effects of a ſpirituall life: as hee knowes,

knowes, that he is a living man, and not a carcasse, by feeling himselfe the manifest effects of this common life. For in very truth, spirituall life can no more be hidden than naturall. Can that admirable change, that cumbersome combat, that so-far-from-former-times-differing life, be found in a man, and he not know of it? Can a blinde man become seeing, and he not know it? Can a deafe man heare, a lame man goe, a sicke man become whole, a dead man live, and know of these alterations in themselues? It is utterly impossible, that such things should be hidden from him in whom they be: and the taking away of blindnesse, deafenesse, dumbnesse, lamenesse, death, from the soule, is to him in whom it is, no lesse manifest and evident, that the removing of these bodily infirmities. And therefore S. *Iohn* saith, "*I write unto you babes, because you have knowne the Father*; meaning with a knowledge of acquaintance, whereby they conceive him to be their Father; such as little children (to whom he alludeth) have of their fathers and mothers that they be theirs. 1. Iohn 2. 13.

In truth the Christian man findes in himselfe something within him, sealing him up to life: he hath an earnest penny that makes the bargaine sure betwixt the Lord and his soule. He cannot but call God Father, and often (though not alwayes) in calling him so, he even feeles him so also. He hath an inward and a sure certificate of his reconciliation with his displeased Lord. And if doubts doe arise (as I told you before that they would) and that right often, and very troublesomely: for the De-

vill will caſt them in thick and threefold, and with great violence) theſe his very doubtings drive him to his Father to be reſolved of his doubts; by which means it comes to paſſe, that as a truth is much cleered, by making and anſwering objections, ſo his aſſurance is confirmed by theſe doubts. Indeed, an Infant at firſt, hath not ſo much knowledge, or uſe of reaſon, as to conceive of his own life; but when ſome dayes are paſt, and himſelf becomes ſtronger, then doth hee well enough know that he liveth: ſo in the infancy of Regeneration, the Regenerate can ſcarce tell that he is regenerate, but having a little grown forward in a good life, he findeth his caſe plain enough, and wants not this aſſurance, though hee be incumbred with many doubtings. Yea, when he ſtands at the weakeſt, and doth moſt complaine for want of this aſſurance, yet even at that time, he neither accounts it impoſſible, nor yet needleſſe to have it; but deſireth it with ſtrongeſt of his deſires, and is troubled for want of it, more than for want of any other thing: and the feeling that he hath it not, ſerveth but to quicken his care of ſeeking it, and to make him ſeeke ſoundly, that he may not be deceived with falſe imaginations about it.

Sometimes alſo it fals out, that a fit of Melancholy poſſeſſeth a growne man ſo ſtrongly, that he imagiues himſelfe no better than a dead man: but then the actions of life performed by him, do put the matter out of queſtion, amongſt others that have life; & the ſame actions at laſt, perſwade himſelfe alſo, that he liveth. Even ſo a man born again,

and

and well growne in the life of grace, through ſtrength of tentation, may be ſo farre troubled, as to make a great doubt, whether hee live the life of grace, yea or no: yet even at that very time ſome operations thereof are ſo manifeſt in him, that other ſanctified men (with whom he converſeth) doe well perceive this doubting of his to be cauſeleſſe, and at length alſo himſelfe, by feeling the troubleſomnes of this feare, and by ſtriving againſt it, doth evidently find, that hee judged falſely of his owne caſe, and ſo returneth to enjoy his aſſurance againe. Yea, ſometimes a living man by ſome wound received, or by ſome inward diſtemperature, is caſt into a deadly ſwoone, neither feeling life, nor giving any great ſignes of it; but after a while, by rubbing and the like meanes, hee is reſtored to the uſe, and to the feeling of life. So a regenerate man being overcome by ſome tentation, and having runne into ſome ſwoone, doth lie almoſt like a man dead in ſinnes and treſpaſſes; but after ſome checks of his owne heart, and admonitions of others, and corrections from the Lord, hee is revived out of that ſwoone, and begins to ſhew forth the effects of grace; and withall, with comfort to feele and underſtand the ſame. Wherefore it is manifeſt, that the knowledge of a mans being regenerate, is a neceſſary effect of Regeneration, and which faileth not, out of the forenamed caſes, and after ſome time, to reveale it ſelfe.

Hence it is, that the Regenerate man wonders at no kinde of men more, than at them which will needs hold, that the matter of ones being truly ſancti-

ſanctified is ſo extremely ambiguous, as that by reaſon of the deceitfulneſſe of mans heart, it ſhould be impoſſible for any man infallibly to know himſelfe to be in the ſtate of grace. Hee counts this is as abſurd, as if a man ſhould ſay, that becauſe an image may be made and painted ſo like a living man, and that withall, fits of Melancholy, and ſwoons are of ſo ſtrong a working in men, therfore it ſhould be impoſſible for any man to know uſually and infallibly, that himſelfe is a living man. He perceives that ſuch men ſpeake thus alone, becauſe they talke of theſe points barely by rote (as they ſay) & by meere ſpeculation. For he having known the powerfull working of Gods Spirit, knoweth well enough that he hath found it; and knows that having it, it will make it ſelfe ſo evident, that after a little while it wil be knowne; and when he wants it, he finds himſelfe not driven to deny the poſſibility or neceſſity of knowing it; but alone to be grieved, and to condemne himſelfe that hee doth not get that, which is both poſſible and neceſſary to be gotten.

He finds alſo, that though, after his committing of ſome kinds of ſins, this his aſſurance that he is Gods child, is very much infeebled; yet there is a ſecret and ſtrong work of Grace, inwardly moving him, inviting him, leading him by the hand; & little leſſe than with a knd of ſweet and gentle violence, drawing him to go to God & confeſſe his ſin, craving mercy, purpoſing amendment, and caſting himſelfe upon Chriſt for acceptance: that now he cannot but ſay with himſelfe, Sure here is life, though

though before the matter were called into doubt. Yea, he findeth the Spirit of adoption, dictating unto him the name of Father, in this case, and making him bold so to call God, and to cry unto him, till at length he perceives by manifest signes, that he is indeed a Father unto him. Yea verily, to the Christian man this knowledge of God is so rich and precious a jewell, that he makes more account of it than of a 1000. worlds, and 2000. lives. Wherefore of (almost) all errors concerning mans condition, he can with least patience brooke their (to him being made in case to discerne it) most palpable fancie (of which I spake before) that thinke it impossible to attaine a sure knowledge and infallible, that one is the Childe of God, or knows himselfe to be Gods by Regeneration, and Adoption. Take away his life then, take away his being. The world is worse than a prison and a dungeon to him, if the light of this knowledge be taken away: he can have no quiet in himselfe, no comfort in any thing else without this knowledge, he perceives that this is the greatest confirmation of his soule, in an holy life, that he knows himselfe to be begotten againe by the seed of immortality to a lively hope, and to an inheritance incorruptible. This knowledge therefore is so necessary unto him, that he cannot live without it: and hence it is, that he no longer enjoyes himselfe, than he retains it. And so much for the third effect of Regeneration.

4. Growing in Grace.

The fourth, and of those that I purpose to speake of, the last effect following Regeneration is growth. As

As a naturall life, ſo likewiſe a ſpirituall, by degrees increaſeth and waxeth ſtronger & ſtronger, approaching nearer to perfection; and that with a proportionable and ſutable increaſe of every part and member, as I may call it, of the new man. For though in ſome parts he may be weaker than in others; yet in thoſe weaker parts alſo, conſidering the weakneſſe, there is a growth correſpondent to the growing of other parts. All the branches that bring forth fruit in Chriſt the vine, the Father (the good husbandman) purgeth, that they may bring forth more fruit; and in Chriſt all the body having nouriſhment miniſtred, & knit together, increaſeth with the increaſe of God; and that alſo according to the effectuall working of every part. A living member of a living body, cannot (by the courſe of nature) but attract fit nouriture, and procure to it ſelfe a going forward in ſtature, till the ſtature be full and perfect. Doubtleſſe Chriſt is a living tree, his myſticall body a living body; wherefore the regenerate muſt needs be growing. But this matter of growth doth ſtand in need of a ſound explanation.

Iohn 15.2. Coloſ.2.19.

Underſtand therefore that there is a double growth; one in greatneſſe, the other in goodneſſe; one in quantitie, the other in qualitie. So you may ſee a man from his birth, to 24. or 25. yeares grow bigger and bigger; he is higher and thicker, hath larger limbs, and ſtronger joynts; but from theſe yeares upward he grows wiſer, ſager, more ſtable, more ſober, and better ſenſed alſo in his bodily might. So an apple from Spring to Midſummer, or after, grows larger and larger in bigneſſe;

bigneſſe: from thence to the time of its pulling, it growes pleaſanter and pleaſanter in taſte, and better and better reliſhed. Thus it is with a Chriſtian man: For a good ſpace of time, he doth ſenſibly increaſe in knowing and leaving more ſinnes, and in knowing and doing more duties: this is to grow in bigneſſe: but after a good time ſpent in Chriſts School, and that there be but few new leſſons (not above his forme, as it were) to be learnt, he cons over the old leſſons againe and gets them more perfectly by heart, and better underſtood. Thoſe ſinnes he leaveth, he leaveth with more ſincerity, with more reclused zeale, with more love to God, with more deteſtation of ſin. Thoſe duties likewiſe which he performeth hee performeth more advitedly, more reſolutely, more humbly, more ſoundly, and with a more entire bending of his ſoule to the glory of God in them than before: This is his growing in goodneſſe and in ripeneſſe. And alwaies in this latter kinde of growth a Chriſtian man ſtands ſo affected, that he doth moſt of all quarrell with himſelfe for not growing, when he growes moſt of all. Yea, his ſlips into ſome groſſe faults (and it may be alſo ſometimes too too thicke) doe further this his growth ordinarily, ſo that he never growes faſter and better than after the time that ſome falles have diſcovered unto him his badneſſe: for then he growes in humility, in hatred of himſelfe, in ſuſpition of his owne frailtie, whereby he is made capable of a profitable growing in all vertue, till at length this become his excellency, that the

better he is, the meaner he is in his owne eyes; and the further he proceedeth, the more he is acquainted with his owne defects, and becomes more sorrowfull and ashamed for the slownesse of his proceedings.

But now it must be further conceived, that this growth hath his stops, staies, hinderances, intermissions, and those also sometimes even some long space of time together, even for moneths and yeares, as is to be seene in *David*, *Salomon*, *Asa*, *Vzziah*, and others. For as in naturall life, the childe may grow till it be twenty or more yeares old, and then fall into a dangerous fit of sicknesse, as an ague, or the like; which shall cast him upon his bed, and make his cheekes pale and wan, his legges quaking and feeble, his stomacke naught, and quite turned away from almost all food, his whole body faint and powerlesse; so that he can neither stand, nor goe, nor scarce speake or move himselfe, but even lye at point of death: Even so also in the life of Grace there be Agues, there be diseases, there be sicknesses, into which a Christian man (even now (it may be) come to so much ripenesse, as this life will beare) doth suddenly sometimes, but most times by degrees fall headlong, and almost dies, though quite to die it be impossible.

Now if you speake of his growing, he doth but grow backward; even as a sicke man growes weaker and weaker after sicknesse hath seized upon him. These diseases grow for the most part from the comming in of promotion and wealth,

wealth, and the pleasures and vanities that most commonly come in with them; that we may see how dangerous the goods and greatnesse of this world be to a Christian soule, that cannot soundly digest and concoct them. Or else they arise from the poisonfull infection of some evill companion or other, to whom a man hath by some occasion foolishly linked himselfe in familiarity. In truth, most times surfetting breeds spirituall sicknesse: From the excessive love, and liking, and using, and enjoying of earthly things, and from a conceit of ones owne being better and safer for their abundance, a man comes to be lesse satisfied in God, and in holy duties; and to have lesse minde to thinke and muse of Heaven and the graces of Gods Spirit, the practising of which is the way to come to heaven. So there is a stoppage and obstruction in the soule, and hence so sensible a decay of spirituall strength, till a man fall to heape more than one or two grosse sinnes (and sometimes presumptuous) one upon the necke of another, and sometimes to lie long in them, before he can see to reforme them, or soundly renue his repentance for them; the one hardening his heart, and blinding his minde so, that the other following can scarce be seene or felt.

Thus there is wrought a strange decay of the power of godlinesse, even in a true Regenerate man, by the increase of his outward estate: for he was a sanctified man, that prayed God not to give him riches, lest himselfe being full, should deny God, and say, Who is the Lord? And sometimes Prov. 30.9.

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also on the contrary, even hard and sharp afflictions doe bring a decay of sanctification. The anguish of a crosse may breed impatiency, distrust, lying, using of base shifts, and twenty disorders in a Regenerate mans life; insomuch that he may be drawne to very grosse and sinfull practices. But when the poore Christian soule is either of these waies diseased, or any other like to them; O, then he feareth like to a sicke man indeed, he feeles his disease with exceeding great paine. It makes him groane, and cry out many a time, he is weary, full weary of such an estate. No man is more tyred with a burning fit of an Ague, than he with these fits: Rest, comfort, quiet, he can get none.

Indeed the divell and the world (in some cases) doe as friends use to doe in case of sicknesse. They bring likely conserved Plums or Marmelade, or some such like sweet meat, which the poore sicke man takes indeed, because they will have it so that are about him: but alas! they doe but clamme his mouth, and he findes their very sweetnesse bitter and troublesome: So the divell, and the world, and the flesh, offer to the Christian soule, the pleasures and profits of this world, as it were sweet meats, and he willing to finde ease in any thing, seekes if there it may be had: but alas, he findes it not, he cannot relish these pleasures, he hath small comfort in these profits, this credit is a dry credit unto him, his heart will not relish such things as these, but still he tosseth and tumbleth, finding no rest in his estate, nor perhaps power to get out of it: for it may be he cannot bring himselfe

to

to pray at all, as *David* could not; for he ſaith of himſelfe, that he held his peace; or if he do, it is too coldly and faintly to remove ſo mortall a ſickneſſe. Pſal 32.3.

But ſtill as the ſame *David* alſo confeſſeth of himſelfe, he roareth and cryeth out all the day long, (I cannot but be fully perſwaded, that there he deſcribes his eſtate, in the interim betwixt his ſinne and his earneſt repentance, for ſome feeble offers to repentance perhaps he might have before) and ſo now his caſe is a very reſtleſſe and diſeaſefull caſe. *Solomon* (the man that of all Gods ſicke children, I thinke, by ſurfetting caught the foreſt ſickneſſe) ſhall witneſſe this. He wanted no ſweet meats, but they cloyed him in ſtead of comforting him; he profeſſeth of them all, that he found them meere vanity and vexation of ſpirit. So when a Chriſtian lies under theſe ſpirituall diſeaſes, all his outward comforts are but even vexation of ſpirit unto him. When he hath thus almoſt wounded and killed himſelfe, Oh, how he ſmarts and bleeds, and is troubled! Indeed he ſtill (perhaps) is carried after the vanities of the world, ſinne having now ſo very much prevailed againſt him, that he wants power to withdraw himſelfe and to go backe; but yet full many a time he ſighs and groanes, and looks towards God, and towards the ſpirituall reſt of his former life, and he finds a very bitter, bitter heart. Hee is in verie great extremitie, and it is even a pang of death for him to remember, how the caſe ſtood with him once, and how it is now. And in verie truth,

truth, were he let alone in this case, his soule would perish; the life of Grace would dye, and he would prove his disease mortall.

But ah, he hath a good Father, who is also a good Physitian, who, finding his disease grow mortall (and that the admonitions of the Word in publicke will not reforme him, and that the voyce of the Spirit behinde him is now too weake to be heard by him, though still it cease not to checke him, and to call upon him, and to make him sometimes purpose to returne againe from this out-straying) doth now like a good and wise practitioner, administer some such physick as shall serue the turne. Some potion of a bitter crosse, which the Spirit shall worke withall to make it effectuall, is put into his hand to drinke it: or some sore tentation of Sathan, or some horrible feare of heart which opens these stoppages, purgeth out these humours, reviveth his soule; and then wofully, most wofully he cryes out of himselfe, laments his exceeding folly, goes to God heartily confessing his sinnes, and with all rigour passing sentence upon himselfe for the same, and so continues to mourne and cry, and begge mercie, till he finde it; and then strives to make amends for his former not growing, by growing so much the faster for it now.

So he is recovered, and continues to the end; for totally or finally fall away by sinne he cannot; because the anointing of the Spirit preserveth him: till he be raised up at the last day, Christ will not cease keeping him: yea, to salvation is he kept by the

the power of that great God, that hath adopted him to himselfe for a sonne: and this spirituall life given in Regeneration, indeed becomes an eternall life; sicke he may be, dye he cannot.

Chap. VI.

Shewing the principall graces which by Regeneration are begotten in the soule.

And so much for the fourth effect of regeneration, and for three of those things I promised to speake of: I go on now to the fourth & last point, *viz.* to make knowne unto you the principall graces that shew themselues in the Regenerate man; and by having of which (seeing by nature he had them not) he deserveth to be stitled a new creature. These are in all the powers of his soule. For as I said before, holinesse is infused into his whole man; first, in the principall faculties; understanding, conscience, and will. Secondly, in the inferiour powers; thinking-power, memorie, and affections: of which let us speake in order (but briefly.)

4. The principall graces in Regeneration, bestowed on the Regenerate.

1. In his principall faculties.

First then, the understanding of the Regenerate is perfected with two most excellent and beautiful graces; knowledge, & faith. Knowledge, I say, first of God, then of himselfe; out of which springeth humility as a proper effect of both. He perceiveth a new light shining within him, enabling him to conceive with a very stedfast apprehension (not with a wavering, wandring, doubtfull, confused

1. In his understanding.

fancy, as that was which he had before) that there is a God, an eternall and infinite essence; his Maker, and the Maker of all things, most wise, most mighty, most true, most righteous, most mercifull, most holy, hating sinne with a perfect hatred, and fully bent to punish the impenitent sinner with unutterable punishments; fully resolved with all loving kindnesse to accept of the penitent: And in one word, every way inconceiveably excellent, as being indeed the Fountaine of all goodnesse, the Creator, Preserver, Governour of all things; the Father, the Son, the holy Ghost, as he hath revealed himselfe to his Church. The brightnesse of this light discovereth it selfe upon his soule so effectually, that now he stands undoubtedly perswaded of these things; which is also a principall cause of all other the good things, which are begun in him, and so is fulfilled in him the Word of God, saying, *They shall all know me from the least to the most:* Heb. 8. 11. and againe, *Righteous Father, the world hath not knowne thee, but these have knowne that thou hast sent me, and I have made knowne thy Name unto them, and will make it knowne.* Ioh. 17. ult. So it begins to be to them *life eternall, to know the onely true God, and him whom he hath sent, Jesus Christ.* Ioh. 17. 3.

Further, as it were a reflex of this knowledge, follows an apprehension of himselfe, as of a most meane, base, and contemptible thing (compared to God in his very creation; for he was made of dust, and came of very nothing: but in this his corruption, which came afterwards, as a most lothsome, vile, and abominable creature; because he

he is (now he findes it) full of wickednesse and extremely sinfull. So growes he more and more to dis-esteeme himselfe, and to have himselfe in no reputation; yea, to be vile and odious to himselfe, and lothsome in his owne eyes, and by acknowledging his infinite baseneſſe in comparison of God, and Gods infinite excellencies in comparison of him, he is made truely humble.

Secondly, faith is wrought in his minde: for this I conceive to be the seat of it, for it is the understanding that must deduct particular conclusions from general; & so make application of them, wherein consists the very essence of faith) faith (I say) both in God, & in the word of God: Faith in God, whereby he is verily perswaded that God is his God; being inabled in true and sound manner, to apply to himselfe the sweet covenant of God; whereby the Lord hath made himselfe one with him, he can say with assurance of heart, *O Lord my God:* and, *the Lord is my shepheard:* and, *My Redeemer liveth.* For in truth finding the lively portraiture of the divine nature in him, how shall he but know his Father by his image? and this assurance that God is his, and he Gods, is to him the sweeteſt thing in all the world; than to misse which, he had rather chuse to misse his very life and soule. The stronger it is, the more cheerefull and happy is he; the weaker it is (as sometimes it hath its faintings) the lesse lively is he.

There is also faith in the Word of God to be seen in him: out of an experimental feeling, & certainty of the truth of it, he is undoubtedly resolved

that it is frō God; & that ſo, as he is inabled to apply it to himſelf in all the parts therof. For having
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Luke 8.13. that the ſeed had no root in them: they had a conceit, and a ſudden flaſhing apprehenſion, that ſure this doctrine muſt needs be true; but they had no ſetled, well grounded, and eſtabliſhed aſſurance thereof. Onely when the Word ſinketh thus into the bottome of the ſoule, and a man hath had ſo lively experience of its wonderfull & divine working; he makes no more queſtion whether it be of God or no, than whether the Sun ſhine, and whether that be food that doth daily nouriſh his body.

Wherfore by the inward operation of the Spirit, and mighty efficacy of the Word, being moſt effectually convinced of its divinity and truth, he now makes care to apply it in all parts to himſelf; he laies hold upon the promiſes, threats, and precepts, and makes particular uſe thereof to his own heart, captivating his reaſon, ſenſe & all, to the infallible

fallible certainty and verity thereof: for he knows that God is the Author of it, seeing it hath begotten him againe to be the Child of God. So is his understanding beautified with these two most admirable fruits of the Spirit; by which also he attaineth (as the Scripture calleth it) a notable sharpenesse of wit, quickning him to the discerning of things spirituall & divine, in such manner & measure, as a man of far better wit & more learning, but destitute of the same help, could not attain unto. Pro. 1. 4.

2 In his conscience.

In the next place, his conscience is also quieted with peace, & inlived with conscionablenes. Whether conscience be a distinct faculty of the soul; or whether alone a particular act of the understãding reflecting upon its selfe and its own actions, with immediate reference to God, I hold it not very needfull to dispute: but here we will speake of it, as of a speciall faculty, by reason of the wonderfull power, that it is perceived to have in all the soule. First then, I say, the conscience of the Regenerate proclaims within him an established beace betwixt God and him. For the Kingdome of God is peace, saith the Apostle *Paul*, and being justified by faith, (which in nature goeth before this work of Regeneration, though in time they be conjoyned) we have peace with God. Then in truth Christ fulfilleth his promise of leaving his peace with them; even such a peace as the world cannot take away from them; & this peace that passeth al understanding, is even as a guard and a watch to keep their whole soules in quietnes and safety, though in the world they meet with many troubles & disquietments. Rom. 14. 17. Iohn 14. 27.

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Their

Their conſcience (by this moſt ſweet Grace) becommeth an admirable friend unto them: It tels them from God, that he is reconciled unto them; and being calmed from the former raging wherewith it was toſſed, it now makes unto them (even within, to the eare of the ſoule) the moſt pleaſing muſick, & the ſweeteſt melody that is to be heard in all the world. It acquitteth, it excuſeth, & in the Name, and in the roome of God, it pronounceth abſolution. O unſpeakable conſolation! This is the peculiar happines of the ſanctified: they have many times tranquillity in their ſoules through this peace of their conſciences, which with a quiet countenance, and a ſtill voice it doth publiſh within their hearts.

And yet in the middeſt of this peace, their conſciences are not dead and ſleepy neither; but are ready in a friendly and loving manner to checke and controll them. If at any time, in things knowne unto them to be evill, they ſhall offend: a good man is ſo conſcionable, that he can in no knowne thing ſwarve out of the way, but his conſcience will be telling him of it. Onely this is done in faire termes, not with outragious bitternes driving him from God, as in former times; but with kind and yet earneſt expoſtulations, drawing him before God to confeſſe and ſeeke pardon.

1 Sam. 24 5. Thus *Davids* heart, that is, his conſcience, ſmote him, when he had cut off the lap of *Sauls* garment. Thus his heart alſo ſmote him after the numbring of the peo ple, and he went in before the Lord, and

2 Sam. 24. 10. ſaid, *I have done exceeding fooliſhly, but doe away the ſinne*

ſinne of thy ſervant. And though the conſcience (being too much put to it by the ſervants of God in their folly) do wax ſomewhat ſharpe; yet ſtill it keepeth this note of difference from the unpurged conſcience, that it draws them unto God. So a good conſcience is both quiet, for it promiſeth forgiveneſſe; and withall wakefull, for it cals for duety inceſſantly, and ſteppeth out againſt every confeſſed evill, yea, againſt ſuſpected ones too.

In the third place, the will of the ſanctified man ſhews it ſelfe to be holy, by two graces alſo planted in it. Firſt, it is carried up to Godward. It longeth and thirſteth after the living God, ſo that it findeth nothing in heaven nor in earth comparable unto him. It doth imbrace him, and draw unto him as unto the chiefe, & (in a manner) the only Good. The being, happineſſe, and felicity of God, is the thing that above all things, yea above his owne happineſſe he deſireth; the favour, love, and Grace of God next to that, above all other things. Let him enioy the light of Gods countenance, and let corne and wine go which way they wil, he is happy enough, in that God is happy, and is his Father. So *David* once, Whom have I in heaven beſides thee, and whom in earth with thee? And in another place, All my bones ſhal cry, Lord, who is like unto thee? Now he hath learned to place his felicitie in the living God. Now apprehending him as goodneſſe it ſelfe, he uniteth himſelfe unto him by a fervent act of his will, even panting after him. 3. In his will. Pſal 73.25.

Secondly, his will becommeth very flexible to the will of God. It begins to be made one with Gods

Gods will, and to be (as it were) carried therein, like a ſtarre, in its proper orbe; or even as a man in the chariot, wherein he hath ſeated himſelfe. His will begins to be even ſwallowed up in the will of God, and to be nothing but as God will have it; which is the principall, and moſt inconceiveable happines which he findeth in this world. If it may appeare unto him that God would have ſuch a thing done, he reſolves to do it, ſay profit, pleaſure, and credit what they can to the contrary. Contrarily, if that he perceives the Lord of his life would not have him to do ſuch a thing; his determination is, that he will not do it, though he be ſolicited with al the allu rements of delight, commoditie, and advancement. In truth, this free and firm diſpoſition of the will to do the good, and avoyd the evil, which God injoyneth him, for Gods ſake; is the very heart and marrow of Regeneration: and therefore there is nothing which a Chriſtian man more miſſeth, than the worke of his will this way, if it be hindred; and nothing in himſelf which he doth enjoy more, whileſt the motions of it are uninterrupted. An hearty and unfained deſire to pleaſe God in all things, is the characteriſticall note (as I may terme it) of the ſanctified. It is the moſt apparant, evident, ſenſible diſtinction betwixt him, and the falſely-ſeeming ſanctified, the hypocrite: wherefore it is of much importance to finde his grace in ones ſelfe. And ſo are the ſuperiour powers of the ſoule framed to the bleſſed image of God.

a In the inferiour powers. The inferiour powers muſt needs follow the temper

temter of the ſuperiour, and in them there reſteth the Spirit of grace and glory, which adorneth them with the brightneſſe of excellent graces. Firſt, the thinking-power (or imagination) is raiſed up to God, and the things of God. The Chriſtian man finds, that as he is apt by nature to thinke of the King, or of his parents, or friends, or ſuch like thing; ſo by vertue of his new nature, he is of himſelfe mooved to bee taking occaſion (very many times) to entertaine thoughts of God, and alwayes thoughts tending to magnifie him within his ſoule. He is often ſtirring up in his owne heart, motions tending to diſcover unto himſelfe the beautie and ſweetneſſe of God, his wiſedome, his power, his truth, his juſtice, and other attributes; and withall alſo the admirable and inconceiveable excellency of heaven, and the ſurpaſſing glory and felicitie of another life. There is ſome familiaritie and loving acquaintance betwixt God, and the Kingdome of God, and his imagination; and it is a great pleaſure and content to him, to converſe (as it were) with theſe things, in the cogitations of his minde, and to have them dwell within him. Before, God was not in all his thoughts, as the Pſalmiſt ſpeaketh; but now contrary, as the Pſalmiſt affirmeth of himſelfe, his meditation of God is ſweet: every thing almoſt that he ſees, ſerveth but to beget in him new formes of apprehending Gods excellencie, which in truth ſhineth forth moſt brightly in all theſe his works.

1. *The thinking power.*

Pſal. 10. 4.

A man that knows a rare ſecret and hidden treaſure, cannot but ever and anone have the cogita-

tion of it, reviving it ſelf within him: and the Chriſtian having the eye of his minde opened to know God, and to beleeve in him, ſees ſuch rich treaſures of wiſdome and goodneſſe in him; that his minde muſt needs be entertaining him within, by the imagination of theſe things. Wherefore not in ſolitarineſſe alone, but in company, the motions of his mind are advanced towards heaven; & other things ſerve but as ladders to raiſe his ſoule thitherward. He is often even in the middeſt of other buſineſſes, digeſting in his mind the excellencies of God; and thinking with himſelfe, how good, how great, how wiſe is the Lord God, who hath done this, and this, and this! how excellent is his Name thorow all the earth! how happy is he in the higheſt heavens, where he hath founded the Throne of his glory! yea, how bleſſed a Crowne hath he laid up for them that feare him, and how plentifull a reward is reſerved for them! When he walketh abroad, and ſees Gods works, and when he is imployed in other occaſions, he holdeth his inward comfortable conference with himſelf about his God, and often hath his ſoule provoked to ſpeake unto God, and to take him into part of this divine conference; telling him, as it were with a reverent boldneſſe, and wiſe-like familiarity, how much good he knows by him, and how excellent he muſt needs conceive him to be by ſuch and ſuch works of his. In one word, he mindeth not onely, not chiefly, the things that are below, as once he did; but the things that are above, where Ieſus Chriſt our Saviour ſitteth at the right hand of glory. His meditation is of God and his

his Law and Kingdome, continually.

In like ſort his memory is hallowed to the remembring of God, and the things that pertaine to God. He frequently mindeth himſelfe of that all-ſeeing eye, which in all places attendeth him; and though the Lord, as being a Spirit, be in a ſort abſent from his ſenſes, yet by vertue of this ſanctified memory, (which makes abſent things preſent) he offers him unto his minde, as continually ſtanding at his right hand: and beholdeth him in all places, (even then when he is far removed from all other company) as a narrow obſerver of his ſecret actions, and an eye-witneſſe of all his moſt inward and retired cogitations. He puts himſelfe in minde ſtill and ſtill, ſaying, Lord, whither can I flie from thy preſence? The Lords eyes behold me, his eye-lids ponder my paths; to him nothing is ſecret, from him nothing can be concealed; thus (I ſay) he mindeth himſelfe of the Lords being hard by him, and repreſents him often to his ſoule, as a witneſſe and judge of his whole life, yea, of his very heart and conſcience. And this excellent vertue of remembring God, doth ſtand betwixt him and the tentations to ſinne, as it were ſtrong barriers, that doe mightily reſtraine his forward fleſh from committing it. For why, (ſaith he to himſelfe) doth not the God of heaven ſee, and know, and underſtand? how then ſhall I doe this wickedneſſe, and ſinne againſt him to his face? 2. *Memory.*

Further, his memory ſerves his turne alſo for the things of God. The commandements, threats, promiſes of the Word, the works of God, either of

mercy or iuſtice, the infinite and eternall reward of well-doing, the intolerable and endleſſe puniſhment of irrepentant ſinning, and the like, are alwayes before his eyes, and he makes none end of minding himſelfe of ſuch divine things, as may frame him to holines. There is a naturall power of memory conſiſting in the abilitie of retaining, and making repetition of things that one hath heard or ſeene. This ability, as following the temperature of the body, the ſanctified man (perhaps) may want (and if nature have not beſtowed it upon him, he muſt want it; for Grace doth not adde a greater natural perfection to the powers of mans ſoule, but alone makes the perfections it hath, ſtrait & right, and guideth them to God-ward:) but that memory which God hath given him, he can uſe for the good of his ſoule to godly purpoſes, in all the ſanctified performances of memory. He can retaine good things, according to that ſtrength of retainement which nature affords him: but that that he doth retaine, (and here indeed he ſhewes his memory to be ſanctified) he hath at hand for the benefit of his ſoule in due ſeaſon: fruitfully recalling it, in the inſtant of tentation, in the very time of need, when it may availe him to reſiſt ſinful ſuggeſtions of Satan or the fleſh, and to quicken him againſt his backwardneſſe and unwillingnes to duties commanded.

So his memory becomes a principall inſtrument of order, both to his heart and to his life: for example; A godly man and an unregenerate come both to one Sermon: it is made againſt filthineſſe or coveteouſneſſe, or any vice, as it falleth out. The unſanctified

ctified man may (perhaps) be able to repeat ten times more (and more orderly) then the ſanctified; (this is a fruit of Nature, not of Grace) but when ſome time is paſt, and that both ſhall be tempted to covetouſneſſe or filthineſſe; all that, that the unregenerate man could ſo readily repeat, is ſlipt quite out of his mind, (as a thing careleſly thruſt into a corner, which a man cannot finde when he ſhould uſe it) ſo that he followes the ſinne as much, as if he had never heard Sermon: but the godly man hath thoſe reaſons and proofes of Scripture, which he was able to carry away, inſtantly in his mind, repelling ſuch thoughts, and ſaying, Have I not heard what a ſin this is? Have I not beene taught how it diſpleaſeth God? So by his holy remembrance, the Word of God is availeable to keepe him from ſinning, or (at leaſt) after, to raiſe him up to the renewing of his repentance. And ſo you ſee the holineſſe of a Chriſtian mans memory.

Thirdly, his affections are alſo ſanctified, and ſet in good order by the vertues, which the H. Ghoſt infuſeth into him The principall affections are, love and hatred, feare & confidence, ioy and ſorrow. All theſe are inabled by the Spirit of God, with a new power of exerciſing themſelves upon God, and the things of God; and there are certaine vertues which doe rectifie each of them in their ſeverall workings. Firſt, for love; the motions and inclinations thereof are ruled by (that King of vertues) charity, both towards God, and towards the children of God. 3. *The affections.*

A good mans heart is inclining it ſelf ſtill to Godward: he finds in his ſoule that he hath ſomething

within him bowing and bending his heart to God, and making him yerne and melt after him ſometimes, and cleave and ſticke unto him, in an unexpreſſible manner: yea, the ſweetneſſe of that love wherewith he finds himſelfe loved of God, is ſtill pulling him unto God, even then, when (perhaps) he finds the Lord ſomewhat diſpleaſed with him, and carrying himſelfe towards him ſomewhat angerly; as a wife comes towards her husband, with a kinde of melting affection, ſubmiſſively, but ſtill lovingly, when ſhe perceiveth that he is offended with her. In truth, the working of this affection, rectified (as I ſaid above) by charitie, cannot be well enough ſet out in words; he findeth ſuch a kind of clinging to God, and ſuch a uniting of his heart towards him that hee had rather be deprived of all that is deare to him in the world, than of him; and his ſoul doth ſo ſetledly, ſtedfaſtly, ſolidly, irreſiſtibly bend it ſelfe to be one with him, that this inclination many times doth over-weigh and over-rule all other inclinations in him; and ſometimes he cannot but even breake forth into words, profeſſing ſo much to himſelf, as *David*, I love the Lord; and calling upon others, ſaying, Love ye the Lord; wiſhing with all the wiſhes of his ſoule, that himſelfe and all others might more & more love the Lord.

A ſanctified heart ſtandeth affected toward God, even as the Lover doth to the perſon he loveth; and he hath (though not ſo paſſionate, becauſe the object is ſpirituall, yet) as true and as perceiveable a working of his heart to God, as one Lover hath to the other: and as to God, ſo he is likewiſe indued

with charitie to Gods people. The liking of his heart is to them above all other men: he finds his heart mooved with good will to none, ſo much as to the Saints. If he perceive the beames of Gods image ſhining, that is to him as good, and better than twentie yeeres acquaintance: yea, it ſurpaſſeth all names of blood and alliance; whom he ſees godly, him he prizeth above all other men. In his very thoughts and ſoule, theſe alone are accounted excellent, neither can he tell how to beare any earneſt affection where he doth not ſee Grace. And this love of goodneſſe and good men, is ſo naturall to him, that it worketh within him, he cannot tell how, he finds it muſt be ſo with him, he cannot doe otherwiſe; yea, of ſuch efficacie is the love of the godly in him, that though they wrong him, yet he cannot but love them, becauſe he ſees the likeneſſe of God in them: yea, though they ſinne and doe wickedly, yet ſo long as hee hath any hope that they be Gods, and will returne againe, he cannot but love them, his heart will be towards them. So doth he know himſelfe to be tranſlated from death to life, becauſe he loves the brethren.

In truth, this charity doth then ſhew its warmth, when almoſt the breath of Grace is choaked by vices of divers kinds. Though ſome particular breach may cauſe a little jarring of affections betweene a godly man, and another whom he perſwadeth himſelfe to feare God alſo, yet he cannot but feele his heart to ſtand towards him even in this jarre. Yea, let a Chriſtian man be at the worſt that ever he can be, and gone as farre back from his growth in godlineſſe

lineſſe as he can be gone, yet he doth not (as the hypocrite when he falles off) fall on hating thoſe that he ſees to hold out in pietie, but even then he liketh and loveth them, and none ſo much as them, unleſſe it may be in ſome particular jarre to ſome one: and ſo is his love ruled. His hatred likewiſe is made a ſpirituall hatred; It is ſet on worke againſt ſinne and ſinfull men: It is as naturall with him to hate wickedneſſe as poyſon, and he cannot but hate it, and find his ſoule as it were riſing and warring againſt it; and for thoſe that love ſinne, he cannot but be out with them. In truth, this hatred of ſinne doth cleave ſo unto him, and doth ſo inſinuatingly worke within him, that he cannot but hate himſelf (againſt that filthy ſelf-love which he finds in himſelfe) when he perceiveth the working of ſinne in himſelf. And as for wicked men, though he would never ſo faine, he cannot find in his heart to be joyned with them: he muſt be of *Davids* minde, and hate them that hate God; not meaning that he carryeth the habit of malice againſt them, but this his affection (of diſliking and of ſeparating from any thing) that he muſt needs finde ſtirring in himſelfe towards a wicked man, in whom he ſees not the image of God.

Now for his affection of feare, that is alſo rectified by the vertue of the feare of God: his ſoule is over-awed by grace, making him that he dares not ſin againſt God, as a childe doth not dare to offend his father; though hee knew well that God will doe him no harme, yet hee cannot make himſelfe bold againſt him; for why, hee feares him, and doth

doth apprehend the diſpleaſing of him, to be ſo great an evill, that he even ſhrinkes at the conceit of it, and finds his heart (as it were) falling downe at the thought thereof. Therefore though no man could puniſh for ſuch and ſuch ſins, yet he cannot adventure upon them, (though hee perceiveth ſomething within him provoking him, that is, his fleſh) becauſe he knowes not how to anſwer it to God, whom he counts it madneſſe to be bold to make his enemy. Yea, and this his fearing of God doth ſometimes worke ſo mightily in him, that it makes him feareleſſe of thoſe dangers which elſe would make him tremble; becauſe he apprehends them as matters of nothing in compariſon of the diſpleaſure of God, which above all things hee feareth.

Indeed, if God doe pleaſe to reveale himſelfe any whit terribly, or to ſtirre up the conſcience; the unſanctified man trembles much at Gods preſence, he cannot keepe this paſſion of feare from working, when there is preſent an object fit to move it, but take away this, and he ceaſeth to feare: onely the good man hath the feare of God ſo habituated in him, that though he find not a ſhaking of his joynts at all times, yet his very heart ſhaketh and trembleth to thinke of offending him, and ſo he cannot be induced to doe it: or if he have, this feare of his will give him no peace, till he have attained reconciliation. So that it is a feare mixed with love, making one carefull not to offend, and to ſeeke attonement: not an aſtoniſhing feare joyned with hatred, making a man to runne deſpe-

rately from God when he hath ſinned, and nothing elſe but cry out againſt himſelfe, and his owne miſerie.

Now for confidence, here the Chriſtian finds himſelfe confirmed with ſtrength from above, to reſt his heart upon God in Chriſt, for the obtaining of all good things, and eſcaping of all evill. His ſoule hangs to Godward, Gods truth and Gods power are lean'd unto, (when any thing affailes his hopes) as the very pillars and foundations thereof: and if he have no friend nor meanes to truſt in, yet he gives not over hope; but, as *David*, can comfort himſelfe in God, becauſe his heart was fixed upon him. And though this his confidence wants not its imperfections, yet hee perceiveth himſelfe to have gotten a new ſtrength by it, which he was never acquainted with before; eſtabliſhing and confirming him in and againſt all thoſe ſhewes of evill, that are ready to offer themſelves unto his minde. In like manner his joyes are taken up with God, and things heavenly many times: O how much good it doth him, to conſider how glorious the Lord his God is in himſelfe, and how gracious unto him? and what an unutterable and heart-raviſhing pleaſure it is to him ſometimes to meditate of his full enjoying of God hereafter? Theſe things comming to his minde, doe even ſweetly inlarge his heart, and make his ſoule to open it ſelfe to take contentment in them, ſometimes even as ſenſibly as in the things that are here below, and oftentimes more. The vertue of joy of the holy Ghoſt doth rule his naturall paſſion of joy,

joy, and cauſeth it to be provoked by things that are not ſubminiſtred unto his fancie by his ſenſes; but to his underſtanding by his faith. Gods promiſes are ſweet to him, the kingdome of heaven hath a comfortable reliſh in his ſoule, and he finds a life indeed, in knowing that his life is hid with Chriſt.

Laſtly, his ſorrows are ordinated, by the vertue of godly ſorrow, ſo that ſometimes his griefes doe even runne towards things ſpiritually evill. Alwayes he maintaineth in himſelfe, a being diſpleaſed againſt ſinne, but oftentimes it doth even ſting his ſoule to conſider how hee hath offended his God. And though hee doe know himſelfe, out of the danger of damnation; yet the loving kindneſſe of God breakes his heart, and he can then with a ſtill and quiet mourning, ſigh and mourne, and weepe for ſinne, when he is farre enough from having any feare of damnation: and though his griefes this way bee not every day alike in quantitie nor in ſenſibleneſſe; yet uſually no day paſſeth him, wherein he doth not ſeeke to draw his heart to a relenting remorſe for his ſins. Though his offences bee either unknowne to the world, or ſuch as the world (if it doth know) makes no reckoning of: yet his heart is touched with them, it often doth even ake and is troubled, when hee remembers his paſt or preſent tranſgreſſions: Yea, and hee never remembers them, but hee would faine have it ake. Even as nature hath framed him ſo, that hee cannot but grieve at naturall inconveniences if they befall him: (for

the paſſions are not ſimply at the command of the will in their working, but alone in regard of the meaſure) ſo Grace doth in ſuch ſort rule his heart, that ſpirituall inconveniences, and chiefely ſinnes, cannot but be troubleſome to him. It is a voluntary ſorrow that he hath for ſinne; a ſorrow not forced upon him by croſſes alone, but ſought by him when he hath no croſſe to grieve for, oft-times: yea, he grieveth for this, that he cannot be better than he is; and it is a trouble and anguiſh to his ſoule, that hee finds in himſelfe no ſtronger and better growth in godlineſſe.

And thus (my brethren) is a regenerate mans heart adorned in all the powers of it; underſtanding, will, conſcience, the principall; and imagination, memory, and affections the inferiour. Not ſo perfectly I confeſſe, that the contrary vices do not often ſhew themſelves, interrupting the working of theſe vertues, and obſcuring and darkning their luſtre: but ſo, as that ſtill the Sunne of holineſſe doth breake through the miſt of vices, when they be at the thickeſt, and ſhine out againe, in ſpight of ſuch in darkening of them.

In an unſanctified man, theſe graces are not to be found at all, he doth not perceive the working of them; he feeles not their weakneſſe, he deſireth not their confirmation: but the childe of God findeth them in himſelfe, and often againe findeth the quite contrary; hee perceiveth them ſometimes to bee ſtronger, ſometimes weaker, and he is truly diſquieted with the vices that are oppoſite to theſe vertues, as with diſeaſes of body; and with the infirmi-

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tie of theſe graces, as with weakneſſe of his legs and armes, when he ſhould imploy himſelfe in any worke or buſines. His knowledge of God is obſcured with ignorance, and often aſſailed with objections, his faith in God and in his Word hath its faintings, his conſcience feeles ſome pricks of guiltineſſe, his will is not without its rebellious motions, his thoughts are dull to God oftentimes, and his memory is turned to other things with the neglecting of God; his love is cold, his feare changed into a kind of ſtupiditie; his confidence is ſhaken, his joyes weakned, & to his ſeeming, little leſſe than dead; and his griefes are even ſtopped, and the ſtreame of his teares dryed up, or diverted: but alacke, he finds this ſo to be, and is vexed at it: he perceiveth it, and diſcerneth it with paine and diſlike, and he can tell well that ſometimes it hath bin otherwiſe with him, and why is he thus now? why is hee ſo altered from himſelfe? Indeed hee hath theſe Graces never ſo plentifully, but that he ſees defects, and knowes there ſhould, and deſires there might bee more: but yet when Grace is a little weakened over that it was, hee findeth it before long, and ſeeks to reſtore it againe to its former, and a ſtronger ſtrength.

Chap. VII.

All to examine themſelves whether they be regenerate, yea or no.

And ſo (brethren) have I done mine endeavour to explaine this moſt neceſſary doctrine of

Regeneration; without which our Saviour, little leſſe than ſweares, that no man can be ſaved. Give me leave now (I pray you) to apply the point a little cloſer to your conſciences, without which the Word will want much of its efficacy to your good.

Vſes.

1. To all, that they inquire into themſelves, whether they be regenerate, yea, or no.

And in this application I would addreſſe my ſpeech, firſt, to all indifferently; Regenerate or not: then to the unregenerate; and laſtly to the Regenerate ſpecially, according to their different eſtates. Brethren, you heare, and I am perſwaded you doe beleeve that, that our Saviour ſpeaks; Verily, verily, unleſſe a man be borne againe, he cannot ſee the Kingdome of God. Be you therefore perſwaded all of you to deſcend into your owne ſoules, and well to proſecute the examination of your owne eſtates; whether you be as yet regenerated yea or no. Tell me (I ſay) in the Name of God, whoſoever thou beeſt that ſtandeſt here before the Lord; art thou regenerated yea or no? It is very neceſſary to know, at leaſtwiſe whether it be poſſible for us to be ſaved, or not. Seeing of this life we have no further aſſurance than for the preſent moment, and that we know all, it muſt ſhortly have an end; can it be any other than very madneſſe, to remaine uncertaine whether there be a poſſibility of our changing for a better; when change we muſt of neceſſity, either for a better or worſe? It pleaſeth us not to hang in uncertainties about the things of this world, which are but for the twinkling of an eye; will we make our ſelves ſo fooliſh as to be content, alone not to know, what ill may befal us hereafter? An impoſſibility of entring into heavē, carries with

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it a certainty of falling into hell: he that cannot enter into the former, cannot but be caſt into the latter.

Wherefore againe and againe I exhort you, ſeeing it is impoſſible to be ſaved without Regeneration; know you of your owne eſtate ſo much, whether you be regenerated yea or no. And (my brethren) take heed of ſatisfying your ſelves here, in a matter of ſo much importance, with wandring conceits, and uncertaine probabilities: let it not ſuffice you to thinke you are borne againe: reſt not ſeeking, till yee have concluded upon the matter undoubtedly one way or other, and can ſay without all queſtion. Either I am regenerated, or I am not. In very truth, the unwillingneſſe to enter into this inquiſition, giveth occaſion of vehement ſuſpition that one is not regenerated. It is a ſore preſumption, that a man hath not that Grace, whereof he is not willing with any ſerioufnes and diligence to examine himſelfe, if he have it yea or no. And let that man, that is willing to put off this matter ſlightly; and to pleaſe himſelfe in idle imaginations, ſaying, I hope I have bin regenerated; though he have never beſtowed paines to inquire into the grounds of this hope: let that man (I ſay) be even almoſt aſſured, that he is not as yet regenerated.

A ſound and well-grounded Scholler feares not to be examined in grounds of learning; a ſufficient Worke-man in any Trade, is never unwilling to come into tryall and queſtion about his skill: onely bunglers, only dunces abhor from all ſearch & tryall of their ſufficiencies. A ſecret guiltines of wants cauſeth an unwillingneſſe of being hard preſſed to

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ſhew what one hath; doubtleſſe it is ſo in the matters of the ſoule alſo. The Regenerate is willing to ſearch out his eſtate, becauſe the goodneſſe thereof doth more cleerely appeare, by how much it is more often ſearched; but he that cannot away to ſtand asking and demanding of himſelfe, and call for infallible proofes of his being regenerate, is therefore alone unwilling to put himſelfe to the trouble of proving it, becauſe he is deſtitute of ſufficient proofes. I ſay therefore unto thee, thou muſt follow this inquiry cloſe: thou muſt not beleeve every thought of thine heart: thou muſt have good aſſurance, and good grounds of good aſſurance, afore thou be bold to call thy ſelf a regenerate man.

The heart of man (brethren) is a very Sea of guile: Every ſon of *Adam* hath a marvellous ſelf-deceiving ſpirit. Selfe-love, I ſay, ſelfe-love, and a deſire of all good to our ſelves, makes us too too credulous of our own condition for the moſt part: becauſe nature worketh in us a deſire of being happy, we are all too too willing to beleeve that we have thoſe things, (I meane it of ſpirituall things) without which we cannot be happy. In truth for things temporall, becauſe our ſenſes (ſtrong confuters) do refell all conceits of having that, which indeed we have not, we are not here ſo apt to beguile our owne ſelves: but becauſe in things ſpirituall, our underſtanding (without ſenſe moſt times) muſt judge of the truth or falſehood of our opinions, it comes to paſſe that wee are very ready to bee deceived with over-loving opinions of our ſelves. Where almoſt ſhall we find a man (not extremely

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and notoriouſly wicked in all manner of ſhamefull abominations) which will not ſay, that hee hopes he is Gods child? and to be Gods child, and to be regenerate, are almoſt one and the ſame thing, they differ alone in ſome reſpects. Let our readineſſe to brag of being better than in truth we be, (a certaine fruit of the blindneſſe of our minds in the matters of God) let this readineſſe, I ſay, to be over-well conceited of our ſelves, make us afraid to reſt upon any over-haſty anſwer to this queſtion, Whether we be regenerate yea or no. Before thou doe reſt in the anſwer thou haſt to make to this queſtion, looke well to the grounds of thine anſwer, and ſee that thine anſwer be made out of knowledge and judgement; not out of the folly and blindneſſe of ſelfe-love.

Verily (brethren) I would have you make a true anſwer this way, and neither deny the worke that God hath wrought in you; nor yet bragge of a conceit of that worke which never was: but yet let mee freely confeſſe thus much, that I had much rather have you feare without a cauſe, than hope without a cauſe. I would thou ſhouldeſt anſwer truely of thine eſtate; but I had rather thou ſhouldeſt erre in thinking thy ſelfe not regenerated, when thou art; than on the other hand in deeming thy ſelfe regenerated when thou art not: for indeed, the former, though it be a troubleſome errour, yet is nothing dangerous; the latter though pleaſing enough, is extremely perillous. Dangerleſſe feare, is better than feareleſſe danger. If a man condemned to die, and leading to

execution, thinke that hee hath a pardon and hath none; hee may goe pleaſantly to the gallowes out of this fancy; but he will ſcarce come from it pleaſantly: but if he that hath a pardon, thinke hee have none; his heart is heavy in going, but hee feeles himſelfe lighted quickely, when at the inſtant the pardon is produced to ſave his life. Iuſt ſo it is, in this caſe: If any amongſt you be ſtrongly conceited that hee is Gods Child, and is not, hee goes towards death with fewer feares, and is not much troubled at the remembrance of his laſt houre: but in that houre and after that, O then how terrible are his terrors made by ſeeing himſelfe diſappointed! Shall a man, thinke you, have any refreſhing in hell, from the remembrance of his former conceits, whereby hee did account himſelfe the Childe of God, which now all too late he findeth quite contrary? On the other ſide, if the Child of God remaine fearefull of his eſtate, and cannot tell what to affirme of himſelfe, but rather conceiveth he is not Gods Child than otherwiſe; I confeſſe hee hath many needleſſe feares, many cauſeleſſe diſquietments, and a life farre more uncomfortable then he need to have: but when after death hee ſhall bee received into the inheritance of Gods Children, then his former feares ſhall no whit impeach his preſent glory, he is ſafe and happy for all his feare. Much rather therefore would I ſo ſpeak, that you might be fearefull without cauſe than hopefull: for I wiſh your preſent diſquietment without your future perill, rather than your preſent eaſe with your future deſtruction

on. This is the cauſe that I dwell ſo much upon this point, that I urge it ſo hard, and ſtrive to ſet it ſo neere unto thy ſoule, adviſing thee, to aske thy ſelfe once, Am I regenerate? and not to beleeve thy ſelfe at firſt, (becauſe thou mayeſt perhaps quickly ſay, I hope I am) but to demand the ſecond time and ſay, Yea, but doe I not deceive my ſelfe? am I ſo indeed? and is not my conceit of my ſelfe groundleſſe? and yet not to reſt in the ſecond anſwer; but to goe about againe, and to inquire often and often, ſaying to thy ſelfe, What am I; a Childe of God or not? begotten againe or not? where bee the reaſons of my taking my ſelf for his Child? what due proofes can I bring that I am regenerate? what arguments ſoundly grounded, and gathered from the Word of God can I produce, to demonſtrate to my ſoule that I am tranſlated from death to life? It is good to be ſuſpicious of the well knowne partiality of our owne hearts; it is good to be jealous of our too too palpable guilefulneſſe in this caſe: and ſo ſhall a thing well done, be more then twice done: and a ſound and thorow ſearch, breed a ſound and infallible aſſurance.

Let me then undertake the examination for every of your ſoules at this time; and know, that the Miniſter ſtanding in Chriſts roome, muſt make bold with your conſciences, and muſt ſpeake unto you with authoritie, becauſe hee ſpeaketh with commiſſion. Say then, Thou man or woman, of what age, place, ranke, condition ſoever, Doeſt thou thinke it poſſible for thee

to be ſaved, when thou dyeſt? and to paſſe into Gods Kingdome, when thou paſſeſt out of this world? Tell mee what thou thinkeſt of this matter. If thou anſwer, that thou haſt never greatly troubled thine head with theſe thoughts; but taking thy ſalvation for granted, haſt buſied thy mind about other matters: Then doe I condemne thee of monſtrous folly and blindneſſe, and aſſure thee, that howſoever it goe with other men, yet thou(as yet) art in no caſe to come to heaven. But if thine anſwer bee that thou hopeſt thou both maiſt and ſhalt be ſaved: Then I demand againe; Haſt not thou heard the words of our Saviour? is hee not peremptory and plaine, with great earneſtneſſe affirming, that unleſſe thou beeſt borne againe, thou canſt not ſee Gods Kingdome? wilt thou impute fallhood to his ſpeeches, yea or no? If no, then tell mee, thou that hopeſt to be ſaved, art thou regenerate, yea or no? Here lies the maine matter now; upon thine anſwer to this queſtion all thine hopes muſt depend, and therefore anſwer deliberately and truly, Art thou regenerate, or art thou not? Like enough, to this thou maiſt ſay thou art.

But I reply upon thee, that it is not enough to ſay ſo: What will it availe to ſay thou haſt riches, and haſt them not? to ſay thou art in health, and art deadly ſicke? to ſay thou haſt a pardon of thy felony, and haſt none? Or to ſay thou haſt beene borne againe, and haſt not? Wherefore I call thee againe to thine anſwer, to ſee if thou wilt ſtand to it? Art thou indeed regenerate, or

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is it alone thy conceit without ſubſtance? Art thou aſſured of it, or doeſt thou alone go by gheſſes and conjectures? If thou reſt upon poore and thin hopes, may I not be bold to charge thee with extreame folly? I am ſure thou wouldeſt call him foole, that ſhould content himſelfe with ſuch ſimple evidences in the matter of his lands or living, or his temporall eſtate: how much more doeſt thou deſerve the ſame name, that dallieſt with thy ſelfe ſo fondly in matters, whereupon thy eternall eſtate dependeth? But if thine hopes be wel grounded, ſhew us the grounds of them, and bring them forth now in ſo due an houre, before God and thine owne conſcience. Where is thine holineſſe? Where is the image of God wrought in thee? Shew how the Spirit, and the Word of God have wrought together to change thee into a new man? When diddeſt thou ſee and feele (I doe not ſay, hell open before thee, ready to receive thee; for that *Iudas* ſaw and felt, and yet was never regenerated) but the filthineſſe of thy nature, thine abominableneſſe, ſinfulnes and wickedneſſe? What fervent and ſtrong deſires haſt thou found of being renewed and ſanctified by the Spirit of God?

Where be thy cries, thy groanes, thy teares, begging reconciliation at Gods hand, and earneſtly ſeeking unto him to reforme thy lewd nature? Where is the firme purpoſe of thy ſoule out of the apprehenſion of his Grace, to pleaſe him in all things? Where is thy godly converſation, thy departing from all wickednes, and exerciſing thy ſelf conſtantly in that that is good? What combats

haſt thou made with ſinne and Satan, and with the unſanctified World? Where is thy growth and proceeding in all godlineſſe? Shew mee the vertues of the inward man formerly declared. Shew mee thy love and feare of God; ſhew mee thine hatred of ſinne, and ſorrow for it: ſhew mee thy mindfulneſſe of God, thy thinking of him, thy beleeving and rejoycing in him, and in his Word. Are theſe things to be found in thee? Canſt thou approove before the living God and thine owne ſoule, that theſe matters are in thee? then ſtand to thine anſwer, then confirme thy ſelfe in thy perſwaſion, and be thou more and more aſſured, that the Spirit and Word of God have begotten thee againe indeed: but if theſe things bee abſent from thee, or if thou pleaſe thy ſelfe in certaine ſhadowes and reſemblances, and conceits of them; I ſay unto thee, Thy conceits are vaine, thine anſwer falſe, and thou art ſo much the further off from being the Childe of God, by how much thou doeſt more peremptorily boaſt of thy being ſuch.

Brethren, what ſhould I ſay more? you ſee the neceſſitie of this ſearching into your ſelves: I have endeavoured to goe before you in it; continue you now conſtantly, and never give your ſelves any reſt, till by looking narrowly into your hearts, you have attained a true and ſure knowledge of your eſtates, and be able to ſay and ſhew that you are regenerated, yea or no.

CHAP.

Chap. VIII.

Containing an use of terrour to them that are unregenerate.

2. *To the unregenerate.*
1. *Terrour, because of their hard estate.*

And in the second place, let me turne my speech to all them (which are without doubt the greater number) that if they will answer truly, must answer negatively to this question; and must confesse, if they will not lie, that in very deed they are not regenerate. To which kinde of men I have two things to speake; the one to shew them their wretchednes out of Christs own words; the other to beseech them, that they would bee carefull & willing to come out of it. Come hither, all yee unregenerate men, and see your hard condition: you know you must not live in this world alwayes: you see so many die before you, that you cannot but see, (though you refuse to consider of it) that death must seaze upon your persons also afore long. And you have bin wont to flatter your selves with hopes of being saved when you die. But now I pronounce against you, that all these your hopes are lying hopes; and like a broken Reed, will but run into your armes if you rest upon them. Either our Lord Iesus Christ did egregiously falsifie, when he did so vehemently assure *Nicodemus*, that a man cannot see the Kingdome of God unlesse he be borne againe: or else you have most egregiously deluded your owne soules with vanitie and lies; when (being unregenerate) you have

have beene bold to make your ſelves beleeve, that you ſhould be ſaved.

Now for our Saviour, we are ſure hee affirmeth nothing but what hee knoweth; his words bee all pure words, tried in the furnace ſeven times; hee that is the Author of ſalvation, can well enough tell to whom hee will grant it; you therefore, even all you that have maintained contrary hopes in your ſelves, have lyed to your ſelves, have truſted in vanity, have beene beguiled by ſinne and Satan, have flattered your ſelves fooliſhly, and ſhall ſurely bee diſappointed of your goodly hopes, unleſſe you take a better courſe than heretofore. I ſay unto thee that art unregenerate; Though thou liveſt an honeſt and civill life; though thou carrieſt thy ſelfe juſtly and truely towards thy neighbours in thy dealings; though thou give much almes to the poore; though thou come to Church and heare the Word, and receive the Sacraments; though thou haſt beene baptized, and profeſſeſt to beleeve in Chriſt; though thou reade the Scriptures, and pray with thy family; yea, though thou have ſome fits of ſorrow for ſome ſinnes; yea, though thou confeſſeſt and leaveſt many ſinnes, and ſeemeſt to take much pleaſure in the company of good men, and beeſt forward to the externall exerciſes of Religion and pietie; though thou doeſt all theſe things, (as all theſe things may be done) and yet beeſt not regenerate, thou canſt not for all that have any admittance into the Kingdome of God. How miſerable therefore is thy condition, that

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loſeſt all thy paines and coſt that thou beſtoweſt in ſome good things, and canſt not be ſaved by all that thou doeſt?

Doubtleſſe even ſo ſtands it with all your ſoules that are unregenerate, your beſt works are but gilded ſinnes; and that that ſeemeth in you faire and lovely to your ſelves, and to your neighbours, to God, that ſearcheth the heart, and judgeth of all things by the heart, appeareth exceeding lothſome and abominable. Acknowledge thy wretchedneſſe therefore, thou that art not regenerate: for to ſpeake all in one word, Doe what thou canſt ſo long as thou remaineſt in this eſtate, there is an utter impoſſibilitie of thy comming to heaven.

But you may (perhaps) ſay unto me; Who be the men, whom I dare charge to be unregenerate, and in that name barre up the Kingdome of God againſt them? I anſwer, Too too great a multitude, and more by farre than we doe deſire: even all thoſe that boaſt of their owne vertues, and will needs make themſelves beleeve, that they love God above all, and with all their hearts, and their neighbours as themſelves: that is, in a word, That they doe more than ever any of all the Prophets and Apoſtles, or any beſides Chriſt (in the preſent World) ſince the firſt ſinne of *Adam*. All theſe that finde in themſelves ſo great ſtore of the love and feare of God, as that they conceive, that they love him with all their hearts, and feare him with all their hearts, and truſt in him with all their hearts, and repent every day, and beleeve in Chriſt as well as the beſt, and have done ever ſince they can re-

member; these full men, these rich persons, these that have soules so perfectly repleniſhed with all graces, that they finde no want of Faith, or of Repentance, or of Humilitie, or of the Spirit of prayer, or of the Love of God, or almoſt any thing. These that have no faults in themselves; they were never proud in all their lives; they know as much as any of them all can tell them; and they have not brought up so many children, they trow, but that they can tell how to be saved; they never wronged any in all their lives; and they hope in God they shall be saved for their good lives and good meanings: All these ignorant and simple ones, who brag of what they never understood, and therefore only boast of much, because wanting knowledge totally, they cannot know their owne wants: These (I say) be men that are dead in sins and treſpasses, these are persons wholly unregenerate, whose sins are bound fast upon their soules, and themselves in danger to be quite shut out of the Kingdome of heaven.

Wherefore if any amongst you be so sottish and ignorant, and out of ignorance so well-conceited of himselfe, let him not pretend to be regenerate. In vaine he claimeth Gods Kingdome, if he be not changed and become another man. Yea, all those, that though they have more knowledge than to brag thus, yet never felt themselves to have bin the children of wrath, nor were ever pained with the apprehenſion of their owne sinfulneſſe. These also I affirme to be unregenerate; and that so remaining, they cannot be saved. Yea, all that allow wicked thoughts in their hearts, and never take care to see,

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and lament the evill conceits of their inward man; but rather ſerve ſinne in the luſts of it, and pleaſe themſelves in thinking of that, which for feare or ſhame they doe not dare to accompliſh; thoſe alſo have no part in Gods Kingdome, as the caſe goes with them hitherto. Yea, all that make no conſcience of ſmall ſins, which the world doth not take notice of; but paſſe over ſuch treſpaſſes, without making any matter of them, or troubling themſelves to bewaile them; theſe have cauſe to feare, that heaven is faſt locked upon them. Yea, all that allow themſelves for gaine, profit, or pleaſure ſake, in any one ſinfull action, ſecret or open; excuſing, and ſhifting, and turning themſelves into all ſhapes, to make themſelves not to know it to be ſinfull, and labouring not to be mooved with the exhortations of the word, and checks of their owne conſciences: but holding ſtill their reſolution, that that thing they muſt needs doe, they cannot chuſe but doe; though their conſciences would willingly checke them for the ſame, were they not by them put to ſilence. All theſe are to number themſelves among the unregenerate: and ſuch as (if God be, as he is, moſt perfectly juſt) cannot be ſaved, whileſt they abide ſuch. But moſt of all, thoſe that live in open groſſe ſinnes, and yet flatter themſelves with hopes of doing well enough, becauſe others live as bad as they; and becauſe they doubt not to over-intreat God, with the repentance of the laſt houre: theſe are fartheſt off from regeneration, and remaine in a dangerous and damnable eſtate; ſo that I doubt not to proclaime unto them in the name of God,

that (ſo continuing) Chriſt ſhall profit them nothing; Chriſt ſhall never bring them to heaven.

Now therefore, if any of you that heare me, doe perceive your ſelves to be ſuch, I pray you lay aſide all your conceits of going to heaven: I pray you ſurceaſe to feed your ſelves with vanity and winde; and to make your ſelves ſecure, by making falſe promiſes to your ſoules of that they ſhall never attaine. Know thou whoſoever, that art an ignorant boaſter of thine owne goodneſſe, or a man ſenſeleſſe of thine owne badneſſe; that giveſt way to the evill thoughts of thine owne heart; and muſt be diſpenſed withall in ſome one darling ſinne, which faine (againſt the truth beginning to ſhew it ſelfe to thee) thou wouldeſt not have to bee counted a ſinne: know thou whoſoever, that art a worker of iniquitie, and putteſt off repentance till the time of ſickneſſe, that thou haſt no part nor portion in this inheritance; that thou art the old man, leavened with old leaven, and not renewed nor purged; and therefore that it cannot poſſibly befall thee, to ſee Gods Kingdome, if Chriſt be true, and God juſt, ſo long as thou abideſt unchanged. What ſhould one doe, to make dead men feele their death, and the children of deſtruction perceive themſelves to bee ſuch? If we could ſpeake plainer to you, we would (brethren:) for why, wee know that at this very point, your whole happineſſe muſt begin. The unregenerate can never become regenerate, till hee firſt perceive himſelfe unregenerate. A childe of Satan can never be made the childe of God, till he feele himſelfe the childe of Satan. Our ſpirituall felicitie

felicitie begins in the ſenſe of our ſpirituall miſery; and therefore we take all this paines to make you ſee your wretchedneſſe, becauſe it is upon none other conditions avoidable.

Open thine eyes therefore and ſee; open thine heart, and feele thine unregeneracy, thy being in the ſtate of death, thine horrible ſinfulneſſe, and thy being (as I have often ſaid, and cannot too often ſay) no better than the very ſonne and daughter of the Prince of Darkeneſſe. Will you not ſee? Will you not feele? Will you hood-winke your ſelves? Will you harden your hearts? Will yee ſuffer the divell to turne you from heeding your own eſtate, till at laſt it be paſt-recovery? I pray you doe not ſo, be not ſo great enemies to your owne ſoules, I intreat you. But what ſhould I goe forward with more words to you? I will turne my ſpeech to God for you: And, O thou Author of life and light, be pleaſed now to remember the end of thine owne ordinances, and make them fruitfull for the purpoſes by thy ſelfe appointed. O, open the eyes of ſome one of theſe blind men; enlighten the ſoules of ſome one of them, at leaſt with ſo much light, that they may perceive themſelves hitherto to have beene voide of light: put into them, at leaſt, that firſt motion of life, that they may feele themſelves hitherto to have beene but dead men, and voide of life: O let not thy Word returne emptie, but make it effectuall to all, to which thou ſendeſt it.

CHAP. IX.

Containing an exhortation to ſeeke Regeneration.

2. Exhortation, that they ſeeke to come out of this hard eſtate.

AND now (brethren) in the next place, if there bee amongſt you any, whoſe ſoule the Lord may have awakened to feele their unregeneracie; to them let us further adde a word of exhortation. It were (in truth) a poore comfort to know ones wound, if there were not a plaiſter delivered withall to heale thoſe wounds. But we come to intreat you to be made the Children of God, and to be begotten againe: and withall, we come to aſſure you, that you may be ſuch, if you doe not reject the preſent offer of Grace. I pray you therefore let theſe words ſinke into your minds, and be you willing and deſirous to be the Children of our heavenly Father. I hope (brethren) the requeſt will not ſeeme to you unreaſonable, nor the motion light, and not worth hearkening to; when the God of heaven ſues unto you, that be his enemies, to be changed and become his adopted ſonnes. Sure I am that if a Gentleman ſhould, with the ſame good meaning, make the ſame offer to a poore miſerable begger, either he would greedily accept the motion, or elſe all that knew him, would eſteeme him mad. How much worſe than mad art thou then, which wilt reject the Lords owne motion, offering to become thy Father, and intreating thee to bee willing to bee made his Childe by adoption?

You

You may (perhaps) ſay unto mee, that you doe already wiſh and deſire ſo to bee with all your hearts, but that all the difficultie lies in being made ſuch as you deſire to be. And I anſwer, that if you doe indeed and in truth long and deſire to bee regenerate, with a ſetled and firme deſire, and ſtable and confirmed wiſhing of your hearts, that then the greateſt impediment is remooved, and the greateſt difficultie overcome, and your Regeneration is now in a faire forwardneſſe, yea verily, it is already begun; and doe you but cheriſh theſe motions, and it ſhall be perfected.

You may (perhaps) make another objection, and ſay, that it is not in your power to regenerate your ſelves; and therefore it is an idle attempt of me, to perſwade you to become ſuch as you cannot make your ſelves to be: for the Spirit of God muſt regenerate, & who can command that to come upon him? To which I anſwer, that indeed a man cannot poſſibly regenerate himſelfe, this is Gods act, not his, he is a meere patient in it. But yet I ſay moreover, that the doctrine of the Goſpel is the miniſtration of the Spirit; and where that is preached, as now it is preached amongſt you, there the holy Ghoſt comes to regenerate; there he comes with his inliving vertue; there hee is preſent with his quickning power: and he that will not reſiſt the motions and exhortations that the Word and Spirit of God doe raiſe up within him, ſhall ſurely be viſited from on high, and ſhall have the Spirit of God deſcending upon him, to make him a new creature. Yea, further I ſay to ſuch an one, that God

God hath appointed certaine things to bee done by men, which they that will not refuſe to do, may doe, and thoſe that ſhall doe, ſhall be regenerated. For there is a common worke of illumination, ſo making way for Regeneration, that it puts a power into man of doing that, which when he ſhall doe, the Spirit of God will mightily worke within him to his quickning and purging.

All you therefore that finde your ſelves as yet not to be regenerate, but yet faine would be, (for to others it is in vaine to ſpeake, they be not yet ſo farre inlightned as to be capable of Regeneration) but all you, hearken and underſtand what it is that you muſt doe, that you may be regenerate; and by doing which, you ſhall not faile of receiving this wonderfull bleſſing of a new life, to be created in you: onely yet with one proviſo, that you doe not dampe the preſent motions of the Word and Spirit of God, with procraſtinations and delayes, with putting off, and deferring till another time. Nay, you muſt accept of the offers of Grace, whileſt it is called to day; and know, that nothing doth more harden your hearts, and chaſe away the Spirit of God from them, than that fooliſh and ſlothfull ſhifting off his perſwaſions, with a purpoſe of ſetling about the worke hereafter, but not yet. Thou muſt take Gods time, and not bid him tarry thy time: It is no reaſon the King ſhould wait upon the traytor, till he were at leaſure to receive a pardon. If thou wilt not have while, when the Lord ſees it fit to make thee a ſweet promiſe of Grace, remember the terrible threatning of Wiſedome,

You

You ſhall ſeeke me, and not finde me, becauſe I ſtretched out mine hands, and you would not heare me. Prov. 1. 24, 28. O then venture not to put off God till hereafter. Who can tell whether ever he will come ſo neere thee againe, if at this time thine entertainment of him be no better, than to ſhut up the doores of thine heart, and tell him, The roomes are otherwiſe filled, there is no place for him as yet?

But Now I ſay, with proviſo, that you will now begin, without further deferring; I will ſhew you the way of life, and tell you that, which if you will be pleaſed to doe, (and it ſhall be no ſuch hard matter nor impoſſible, but that your owne ſoules ſhall confeſſe there is nothing to hinder you from doing it, but your owne unwillingneſſe, or careleſneſſe, or both) if, I ſay, you will be pleaſed to doe, I teſtifie unto you in the Name of the Lord, that you ſhall be regenerate; and that from the time you begin to doe them, you begin to be regenerate.

Now theſe things are in number three, (as I ſaid before) neither impoſſible for you to doe, nor yet difficult, (there lacks but a willing minde, and they bee eaſily done) only underſtand of them, that you muſt not ſatisfie your ſelves with having done them once, but muſt doe them continually; becauſe they are meanes of increaſing holineſſe as well as attaining it. The firſt is, ſo to nouriſh your apprehenſion of your owne miſery in not being regenerated, and your earneſt deſire of being regenerated, for the eſcaping of this miſery, that it may breake forth into requeſts and pe-

Whereof the meanes are three.

1. *To deſire and pray for the Spirit of Regeneration.*

titions unto God, for his Spirit of Regeneration. Goe thou and muſe thus with thy ſelfe: Alas, I ſee moſt evidently, that as yet I am but a ſonne of old *Adam*; there is no thorow change of mine heart, nor of my life, from ſinne to holineſſe; I am as I was borne, and have not beene altered by a new birth: and therefore I am in no poſſibilitie of being ſaved. This night, if God ſhould (as how know I, but hee may this night?) take away my ſoule from me, O I periſh; for out of heaven, the bleſſed Saviour of mankind hath excluded mee; for thither hee tels us evidently, that none muſt enter that are not borne againe; and O miſerable man I, that am not yet capable of eternall life, and that ſtand in ſuch termes with God to this day, that he cannot both keepe his owne truth, and ſave my ſoule!

What ſhall I doe? what courſe ſhall I take? O could I once obtaine Regeneration, then I were ſafe, then I were ſure; then if death ſhould come immediatly, I need not feare it; then were the gates of heaven opened unto mee, and then I both might, and ſhould enter in thereto. O that I were regenerate! O that I were borne againe! O that I were a new creature! O that once the Image of Chriſt Ieſus were imprinted upon mee! All the goods and honours of this world, would not ſo much advantage me as holineſſe, if I could attaine it. But what doe I ſtand wiſhing? I have beene told that the Spirit of God is he who regenerateth his people. Wherefore I will beg at his hand, that mightie and ſaving worke of his Spirit,

and

and boldly I may doe it: for Christ Iesus hath promised to all that thirst, that if they come, he will Esai. 55. 1.
make them drinke of the waters of life. Yea, hee hath told me, that if we men who are evill, can yet give naturall good things to our children that aske them; God will much more give his Spirit to them that aske it. For his promise is, to powre waters upon the dry ground, and floods upon the thirstie ground, and to powre out of his Spirit upon all flesh. Well I am assured, the Word of God is true, and these promises shall be performed to every one that asketh, that hee may receive: for the Lord is rich in Grace, and gives to all that aske, and hits no man in the teeth. And therefore I will take courage to call upon him, for that most desireable gift of God, even the Spirit of Regeneration.

Thus having enkindled thy desires, bow thou the knees of thy body, and of thy soule too, unto the King of heaven; and powre out thy requests in the most submissive and earnest manner thou canst, saying either in these words, or to this purpose: O Lord, I am a lost sheepe, I am a childe of wrath by nature, I am most miserable, most sinfull, and I see that in me there dwelleth no good thing, and if I be not renewed, I must perish; I beseech thee have mercy upon me, that I perish not. Send thy blessed Spirit into mine heart to regenerate mee; for so is thy promise plainely made in thy Word. Thou knowest that I cannot make my selfe new; O let thy Spirit come upon mee, and make mee to have a new heart, and a new Spirit. Lord Iesus Christ, send thy Spirit into mee, which may restore mee

from this death of sin (which now at last thou hast made me to feele) unto the life of holinesse. Thou toldest the woman of Samaria, that if shee would
Iohn 4. aske of thee, thou wouldest give her the water of life. Now, Lord, I come and aske of thee that water, that living, that precious water of the holy Spirit: O give it unto me, that I may never thirst, but that it may spring forth in my belly, and become a River of water. O Lord, I beg not money, I beg not honour, I beg not health, I beg not naturall wisdome; but I beg that, which I have more need to receive, and shall have more benefit by receiving; and which thou hast more promised to give, and shalt have more honour by giving, than by any such temporary or externall thing. O give mee therefore thy holy Spirit to regenerate mee, and make mee to feele by experience the truth of thy gracious promises.

My brethren, I have put these prayers into your mouthes: learne you to powre them forth, before the Throne of Grace in secret; forget not in some such manner of words to cry for this best of all gifts, and beg earnestly: and if thou canst not amplifie, yet multiply; if thou canst not use varietie of words, yet repeat the same request often, and againe and againe; if thine invention serve not to say more, let thy desire force thee to dwell upon this twentie times, and rather than faile, twice twentie times. O Lord, give unto me (a miserable sinner) thy Spirit of Life and Grace to regenerate me; for so hast thou promised to them that aske; and I aske, Lord, and resolve to continue asking. I

certifie

certifie you all from God, and by the authoritie of Christ Iesus committed to his Ministers, doe verily assure you, that he who so seeketh Regeneration, shall as certainly be regenerate, as God is true of his Word: and that is more certaine than the Sunnes shining in the heavens, and the earths keeping his owne place.

I know that Satan will step forth to hinder you from following this counsell, he will strive to make you careleſſe of it altogether, as if there were no need of begging so hard: but I assure thee, that he doth but beguile thee. Never any man was regenerate, nor shall be (after yeeres of abilitie to pray) unleſſe he doe pray for it: for the gift of the Spirit is promiſed to them that aske, and to none elſe: and by telling thy ſelfe of thy misery in wanting Regeneration, thou shalt easily shake thy ſelfe out of this careleſneſſe, and bring thy ſelfe to a care of seeking that, which but by seeking thou canſt not get; and but by getting thou canſt not be ſaved.

Then will the divell assaile thee with more tentations, and caſt objections and doubts in thy way, as if it were in vaine to pray, for sure thou shalt not be heard. But beleeve him not, he is a lyar, in going about to make thee make God a lyar; for is not the promiſe ſo univerſall, as no man is excluded that doth not exclude himſelfe: doth it not run thus. Every one that asketh, receiveth; every one that seeketh, findeth: and therefore say thou to thine owne heart, If every one, why not I? Sure I will aske then, and not ſpare to ſpeed, by ſparing to ſpeake to God.

And that thou maiſt yet more imbolden thy ſelfe, know that God hath tyed thee by a kinde of vow, to ſeeke to him for the Spirit of Regeneration, and himſelfe to give it unto thee, when thou ſo ſeekeſt. For tell mee, art thou not a man profeſſing to be of the Chriſtian Religion? Waſt thou not baptized in the name of the Father, the Sonne, and the holy Ghoſt? To what end was this waſhing, but to aſſure thee of the Spirit of God working like water to thy Regeneration? Wherefore urge thou the Lord with his owne ſeale, and ſay, O Lord, what better evidence can I wiſh? Thou haſt given me the ſeale of Regeneration. O make it appeare not to have beene an empty ſigne: Lord, baptize me with the Spirit, and with water; even waſh me and cleanſe me, by that pure Water of thy holy Spirit, which may ſanctifie mee throughout, and make mee a new creature.

If any doubt ariſe in thine heart, look thus to the ſeale of the Covenant, and confirme thy faith: and aſſure thy ſelf that God will never falſifie his bond and ſeale, he will waſh thee according to his covenant ſealed up unto thee by Baptiſme. In very deed (brethren) it is an abſurdity to imagine, that all that are baptized with water, are alſo infalliby regenerated: but yet it is ſure, that all ſuch might be regenerated, if (conſidering what this ſeale importeth) they would duly and earneſtly ſeeke unto the Lord for performance thereof. This is that I call upon you now to doe, if already any have not done it: Let the remembrance of thy Baptiſme with water, cauſe thee to ſeeke to him that can give the

Baptiſme

Baptiſme of the Spirit; and he knoweth not how to deny himſelfe nor his covenant.

But (perhaps) ſtill the divell may be buſie with thee, and caſt ſome quidditie, and ſubtill cavill in thy way, as ſometimes he hath done; telling thee, that if thou beeſt not, as thou findeſt thy ſelfe not to be, regenerate; thy prayers cannot be heard, becauſe they be not of faith: thou maiſt anſwer him, that, that worke of God in his Word, which moveth thee ſo to pray, is a beginning of Regeneration, which ſhall undoubtedly be perfected, if thou continue to pray, and therefore that thou wilt not be hindred by ſuch cavils. For thou beleeveſt that God hath ſaid true, when hee ſaid, *Ho, every one that thirſteth*; and ſeeing out of a perſwaſion of the truth of this generall promiſe, thou addreſſeſt thy ſelfe to performe the dutie whereto the promiſe is made, thy prayer muſt needs be of faith (though a weake faith,) and be no ſinne, but an acceptable ſervice unto God.

Now therefore (brethren) be not diſcouraged from praying for the Spirit of Life to breatheupon you, by any cavils or objections of Satan; be not made careleſſe of ſeeking ſo neceſſary a thing, by any fond imaginations that he will put into your minds; be not diverted from doing this dutie, by any worldly buſineſſe that may come betwixt: but what-ever thou doeſt, now in thine heart, and when thou commeſt home, in thy Cloſet, and in the ſolemneſt manner, bow thy ſelf to God, and cry unto him for the holy Ghoſt to regenerate thee. And, O thou bleſſed Spirit, that are like the wind, and breatheſt

breatheſt even where thou luſteſt, breathe into the hearts of ſome of theſe that heare me this day, and cauſe ſome of them to be inflamed with a deſire of Regeneration, and to be encouraged to the begging of it, whereas yet it hath not beene wrought. And ſo much for the firſt meanes to be uſed.

2. An hiding of the Word of God in the heart.

The ſecond meanes, is a diligent hiding of the Word of God in the heart. For ſeeing that is the Seed of Immortality, if it be cloſely laid up in the ground of our ſoules, it will fructifie to life. This Law is pure, and it will purifie: It is perfect, and it will convert the ſoule, if like a plaiſter it be laid unto it. Let it be ingraffed into you like a ſiens, and it will change the wilde ſap of your nature, and make you able to bring forth fruits of holineſſe. A man then buries the Seed of the Word in his heart, when he doth ponder and muſe upon it; when he ſets himſelfe ſeriouſly to conſider the truth of it, and to apply it unto his owne ſoule, taking that, that is generally delivered, as pertaining to himſelf in ſpeciall. Now the whole Word muſt bee thus whetted upon the heart; not the Law alone, for that of it ſelfe will breed nothing but miſerable terrors; not the Goſpel alone, (for that finding the heart unprepared to receive, in ſuch ill ground, will bring forth nothing but the ſtinking weeds of preſumption:) but both the Law and the Goſpel, that ſo being tempered together, and obtaining a joynt-worke in the ſoule, by their mutuall forces, they may both produce the Grace of ſanctification. So then, if one would be regenerate, he muſt take to himſelf the whole Word of God. He muſt ſet himſelfe

ſelf all alone to muſe of it, ſaying to himſelf, Theſe Commandements the Law giveth to all mankind, and among the reſt to mee; theſe curſes it denounceth againſt the tranſgreſſors of it, of which ſeeing I cannot deny my ſelfe to be one, the curſes thereof belong unto me, and I, alas, I lie under them.

But the Word of God hath ſhewed me the way of eſcaping the curſe: For Chriſt Ieſus, the Sonne of God, was in our ſtead accurſed, that we might be free from the curſe, and bee partakers of that bleſſing, which was long ſince promiſed in him, ſaying, *In thy ſeed, ſhall all the Nations of the earth be bleſſed.* Alſo the Word of God doth plainly declare, concerning all the ſonnes of men, that they have done a corrupt and abominable deed, and Pſal. 14. that none of them doe good, no not one. It ſhuts them all under ſinne, and pronounceth them all the ſonnes of wrath. But Ieſus Chriſt is become the Saviour of mankind, and in him his Father is well pleaſed, and none that beleeve in him, ſhall periſh. Yea, in him is preached remiſſion of ſinnes, and life everlaſting to all that beleeve in him, and reſt upon his merits, as upon a perfect ſatisfaction; and hee doth ratifie all the ſweet promiſes of the Law, to all that beleeve in him, and ſtrive to obey him; ſo that for his ſake, they ſhall obtaine all the good things which the Law promiſeth: but becauſe we are all ſinfull, it cannot beſtow them on us, I am a ſinfull wretch, I am a curſed creature, I am under Gods anger in my ſelfe; but Chriſt Ieſus hath ſatisfied for my ſinnes, he hath performed a perfect righteouſneſſe for mee. I will goe out of

my ſelfe, I will renounce mine owne righteouſneſſe, and reſt onely in him, even upon him onely: in whom (O my ſoule) aſſure thou thy ſelfe to finde full remiſſion and perfect ſalvation, onely ſo be it thou turne not the Grace of God into wantonneſſe; but out of love to him, ſet thy ſelfe to keepe his holy Commandements; and take upon thy necke that ſweet and gentle Yoke of his, the bearing of which is the moſt comfortable libertie in the World.

Certainly (men and brethren) he that will often renew theſe meditations in his ſoule, and ſee the fouleneſſe of ſinne in the glaſſe of the Law, and the ſweetneſſe and brightneſſe of Gods free Grace ſhining forth in the doctrine of the Goſpel, ſhall ſurely be tranſlated into the image of God from glory to glory. Therefore now reſolve with your ſelves, that you will finde time conſtantly to meditate on the Word of God, and it ſhall not faile to give light unto your eyes, and life unto your ſoules. So have you the ſecond meanes of attaining Regeneration.

3. *Conſtant hearing the Word preached.*

The third and laſt is, to attend at the gates of Wiſdome, to wait on her poſts. I meane, to be conſtant hearers of the Word of God preached. This is the ordinance of God, which he will worke by, moſt effectually and moſt uſually. The mouth of the Miniſter is the Conduit-pipe, whereby the Lord doth pleaſe to derive the ſweet and wholeſome waters of Life into the ſoules of men; It hath pleaſed God by the fooliſhneſſe of preaching, to ſave them that beleeve. The Lord hath appointed his

1 Cor. 1. 10.

his Miniſters to be ſpirituall Fathers, by their labours in publiſhing his Word, to beget men unto him, and whoſoever will not ſeeke Regeneration and ſalvation here, where God hath taken order, that he may meet with them; hee for his careleſneſſe or ignorance of Gods ordinance, ſhall never be able elſe-where to attaine them. I told you mine opinion before of the Word barely read, I cannot eſteeme it quite devoide of all power to regenerate. Where God doth not give unto men a poſſibilitie of uſing other helps, I ſee not that he ſhould be thought either unable or unwilling to worke by this: but where preaching with paines or coſt may be gotten, there he that, to ſave his labour, or to ſpare his purſe, will neglect it, ſhall never be borne againe. Wherefore (beloved) you muſt make high account of this ordinance, you muſt follow it, you muſt be conſtant in frequenting it; that the Lord by the mouthes of his faithfull ſervants, may breathe the breath of Life into you.

I confeſſe that there is a kinde of fine, neat, dainty preaching, conſiſting in well-ſounding words, and of ſtreins of wit and humane learning, to ſet out the skill and art of the ſpeaker, and make the hearer applaud and commend him; which a man may well doubt, whether God will ever bleſſe to the winning of ſoules. Theſe ſelf-preaching men, that make preaching little elſe, but an oſtentation of wit and reading, doe put this Sword of the Spirit into a velvet ſcabbard, that it cannot pricke and wound the heart; it cannot worke life, by working

death first; it cannot quicken by killing, before it quicken. But the plaine and downe-right preaching of the Word, by laying it open in plaine termes to the eyes of the minde; and laying it hard to the very consciences, by exhortations, rebukes, and comforts, for which it is profitable; even this foolish preaching, is that that must make you wise to salvation. Wherefore how much were it to be desired, that all we Ministers would follow that whereby (with fetching lesse circuits, and taking lesse unprofitable, and selfe-intended labour) we might doe more good to men, and bring more glory to God: and, Oh how much are you to be called upon, to love the Word of God preached, to be glad to have it plainly delivered unto you, and with earnestnesse pressed upon you without all quirks of wit, and gilded shewes of mans wisedome, and of gay words? In one word therefore I doe you all to wit, that this preaching is the instrument of God, I meane the chiefe and principall instrument, by which hee is pleased to regenerate mens soules. Wherefore I command you all in the Name of the Lord, to love it, honour it, frequent it, and submit your selves to it, as you love your soules health.

But let me adde one necessary observation more in this point. They be but uncleane beasts, that doe not chew the cud: If you wil have the word, which you heare, effectuall, to make you the Sonnes of God: you must not be careleſse and forgetfull hearers, you must not let it slip from you, as soon as it is heard: but you must joyne meditation with it,

and

and after you have heard, consider with your selves what you have heard; and ponder upon it as upon a thing that much concernes you, and lay the precepts, reproofes, threats, promises, and exhortations thereof unto your soules; saying each to himselfe, I see this is a dutie; have not I omitted it? O yes, I have; and so fall a begging pardon for former omissions, and strength for more carefull performance hereafter, and so in all the other parts of the Word that may bee delivered unto you. And (brethren) the Word thus heard in the Church; and thus ruminated, digested and concocted at home, will be a Word of power unto you, to convert you to God from the power of Satan. Thus I have shewed you the meanes of being made the sonnes and daughters of the living God. Be they not plaine? be they not possible? be they not easie? If any of you misse of a new birth, is it not becaus he cares not for it; and in very truth, becaus he is not willing to accept it? I call your owne soules to witnesse, and that God, in whose Name, and those Angels, in whose presence I have spoken these things unto you, that God desireth not your death, he would have you saved; he offers salvation; he would have you renewed, and he offers the Spirit of Renovation; and if you want it, it is onely, meerely, wholly, becaus you regard it not, and becaus you will not take his directions in seeking it.

O thou therefore that art unregenerate, see thine unregeneracie; desire to be regenerate; call upon God for his Spirit of Grace to regenerate

thee; ponder upon his Law and his Goſpell, the ſeed of Regeneration. Hearken to his voyce, ſpeaking in his meſſengers; and meditate on what thou ſhalt heare from them, and thou ſhalt be regenerate. But if thou wilt needs ſtand in thine owne light, and out of a conceit of being already in a good eſtate, keepe thy ſelfe irrecoverably in an evill eſtate, or out of ſlothfull negligence, or prophane careleſneſſe omit to follow the ſound directions, which have beene given thee: be thou ever then the childe of the Divell; be thou ever the ſonne of perdition; worke out thine owne deſtruction, and thy blood be upon thine owne head: the Lord is free, wee are free, and of thine owne hand alone it ſhall be required.

CHAP. X.

Comforting the Regenerate.

3. Vſe to thoſe that are regenerate.

AND ſo much be ſpoken to them that are not borne againe. Now from the ſame point alſo wee have ſomething to ſay to thoſe, that through the Grace of God, have beene bleſſed with this greateſt of all bleſſings: and that both for comfort and exhortation. Firſt then, let us lay open before the ſanctified man, the riches of conſolation, of which the words of our Saviour doe put him in poſſeſſion. This worke of the Spirit of God, doth him more good, than all the wealth, ſtrength, health, wit, learning, beautie, credit, favour

1. Comfort.

favour and grace, that could befall him in the world. For all theſe things (fore-named) a man may have in as great abundance, as this earth could yeeld, and yet be no whit neerer to heavenly felicitie; yea, be quite out of all preſent poſſibilitie of attaining it. But ſo ſoone as ever the Spirit of God from above, hath viſited the ſoule of a man, and hath begotten in him the image of Chriſt Ieſus; ſo ſoone is hee intereſſed into the glorious Kingdome of God, and hath that riches and honour of heaven appertaining unto him, as an inheritance that cannot fall beſides him.

Every true Chriſtian therefore, be he of never ſo meane repute and parts, in the eſteeme of others or of himſelfe, is yet a great, and a rich heire, and hath a mightie and large Kingdome, by vertue of this birth-right appertaining unto him: for, the excluding of all that are not borne againe from out of heaven, is a plaine admittance of all them into heaven, to whom this benefit of a new birth hath befalne. The one cannot but be ſaved as well, as the other cannot poſſibly bee ſaved. Seeing if the cauſe that hindreth our entrance into Gods Kingdome be remooved, wee need make no queſtion, but that our paſſage afterwards, ſhall be found both certaine and eaſie enough. O therefore that the Children of God could ſufficiently underſtand their owne bliſſe! that with heartie rejoycing within themſelves, and unfeigned thankefulneſſe unto God, they might paſſe on forwards towards the fruition of it.

Hope

thee; ponder upon his Law and his Goſpell, the ſeed of Regeneration. Hearken to his voyce, ſpeaking in his meſſengers; and meditate on what thou ſhalt heare from them, and thou ſhalt be regenerate. But if thou wilt needs ſtand in thine owne light, and out of a conceit of being already in a good eſtate, keepe thy ſelfe irrecoverably in an evill eſtate, or out of ſlothfull negligence, or prophane careleſneſſe omit to follow the ſound directions, which have beene given thee: be thou ever then the childe of the Divell; be thou ever the ſonne of perdition; worke out thine owne deſtruction, and thy blood be upon thine owne head: the Lord is free, wee are free, and of thine owne hand alone it ſhall be required.

CHAP. X.

Comforting the Regenerate.

3. Vſe to thoſe that are regenerate.

AND ſo much be ſpoken to them that are not borne againe. Now from the ſame point alſo wee have ſomething to ſay to thoſe, that through the Grace of God, have beene bleſſed with this greateſt of all bleſſings: and that both for comfort and exhortation. Firſt then, let us lay open before the ſanctified man, the riches of conſolation, of which the words of our Saviour doe put him in poſſeſſion. This worke of the Spirit of God, doth him more good, than all the wealth, ſtrength, health, wit, learning, beautie, credit,

1. Comfort.

favour

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Hope

Hope of great things in the world doth fill the ſoule with joy; and men, before the attaining of good things, made ſure and certaine unto them, doe comfortably foreſee, and expect the attainement. Let us doe ſo for things ſpirituall; conſider with thy ſelfe, to what inheritance the Lord of heaven hath pleaſed to adopt thee. Repreſent unto thy ſelfe, the unutterable joyes which are laid up for thee, and which thou canſt no more bee deprived of, than God himſelfe can faile of truth and all-ſufficiencie: for he that hath promiſed, is faithfull, and will performe his promiſe.

The children of God, whileſt they frame their affections according to their preſent eſtate in the world, doe walke heavily and diſcouragedly; at once wronging both God, that hath given them ſuch excellent things to take comfort in, and themſelves, that have received ſo certaine aſſurance of ſuch things. Doth it become thee, to whom God hath made over the royall inheritance of heaven, purchaſed with the blood of his owne Sonne, to weare out thine heart with diſcontentment, and to marre thy face with carnall teares? Is not the fulneſſe of celeſtiall glory and riches, able to countervaile thy meane and afflicted eſtate here? Cannot eternitie out-weigh this inch of time and infinite bliſſefulneſſe, for preſent ſlay thy afflictions? Surely the ballances are too too unequall, wherein things of ſo great value, are not of ſufficient weight, to pul downe ſuch trifles. It is nothing in the world, but our being led by ſenſe, rather than by faith, which makes our hearts heauy, and our lives uncomforta-

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ble. Let us but cleare up our eyes, dimmed with exceſſive, and cauſeleſſe teares; and we ſhall finde matter enough for glorious and unſpeakable joyes, even in theſe tribulations, which feele moſt burdenſome unto us.

Be thou never ſo poore, never ſo deſpiſed, wronged, troubled; yet being regenerate, God is thy Father, Chriſt thine elder brother, heaven thine houſe and habitation, and the glory thereof thine inheritance. Can he be poore that hath ſuch riches? deſpiſed, that hath ſuch honour? dejected, that hath ſuch comforts belonging unto him? To every ſoule amongſt you, that is able to approove his Regeneration unto himſelfe, I am to ſpeake in the Name of the Lord, and to ſay unto him in this wiſe; That he is not to lay the fault of his troubleſome, and diſcontented life upon his eſtate, but alone upon his unbeleefe and inconſiderateneſſe: for God hath given cauſe and meanes enough, of being full of heartie comfort and joy, in deſpight of all that the divell and the world can doe unto him. Doſt thou not ſee, how frolicke the fooliſh worldling is, if he have gotten a few thouſand pounds together? if he have built him a faire houſe, and purchaſed a good living or two lying neere about it, and yet in ſuch termes ſtandeth his ſoule with God, that if he ſhould (as he may) deceaſe to night, hee were ſure to be roring in Hell before morning.

But thou, to whom Heaven is aſcertained by the moſt plaine evidence, and ſtrong aſſurance, that God can tell how to make unto his creature of a future thing; if thou have an ill childe, a froward

yoke-fellow, a ſickly body, a penurious and friendleſſe eſtate; doſt ſpend thy time in ſullen diſcontentment, weeping, and wailing, and taking on, with little leſſe immoderateneſſe of griefe, than *Rahel* weeping for her children, which would not be comforted, becauſe they were not: I tell thee the truth in the Name of the Lord, this is a great ſinne of thine, and a foule ſhame for thee, Is it not a ſinne to underprize Heaven? Is it not a ſinne to imbaſe Gods richeſt gifts? Is it not a ſinne to diſeſteeme theſe benefits, that paſſe all the eſtimation of all men? and what is this but a diſ-eſteeming, imbaſing, underprizing of Heaven it ſelfe, to carry thy ſelfe, as if the comfort and felicitie thereof were not of worth enough, to keepe thee from ſinking under the burden of ſorrow, about earthly matters.

Againe, tell mee, if thou ſhouldeſt heare of a man that had at the ſame time made two bargaines, by the one of which hee ſhould loſe ſome foure or five ſhillings (or pounds ſay;) and by the other he ſhould gaine ſo many hundred thouſand pounds: and upon the former trifling loſſe, ſhould ſit weeping, and ſighing, and wringing his hands, and crying out that he were undone; though hee knew well enough what a rich amends his ſecond bargaine had made him: If (I ſay) thou ſhouldeſt heare of ſuch a perſon, what wouldeſt thou ſay to him? wouldeſt thou not ceaſe pittying him, and even breake into laughter, at his ſo ridiculous and abſurd folly, that would needs torment himſelfe without all cauſe, and would not

not enjoy the good that God had offered him? In truth few men would finde in their hearts, ſo much as to take compaſſion of ſuch a wilfully miſerable man.

Hearken now then what I ſay; Thou art this man fore-ſpoken of, and thy carriage is juſt his carriage: ſo that what accuſations of folly and abſurdneſſe thou wouldeſt caſt upon him, the ſame doe (in the trueſt application of things) appertaine to thy ſelfe. Thou haſt two lives, and two eſtates; a temporary, and everlaſting. For the temporary, thou haſt indeed (let it be confeſſed) made but a ſorry match: thy children are not ſo dutifull, thy yokefellow not ſo loving, thy ſtate not ſo plentifull, thy friends not ſo faithfull, as were to be wiſhed: But for the everlaſting, thou haſt made a bargaine above all imaginations gainefull. For God is to thee a moſt faithfull friend and Father; Chriſt Ieſus a moſt deare ſurety and brother; heaven a rich Inheritance, all Saints fellow-citizens, and all Angels willing ſervants; and after this minute of time ſpent in affliction, thou ſhalt paſſe to a ſtate of bliſſe that never ſhall have an end. In truth the gaining of ten hundred thouſand pounds, doth not more exceed the loſſe of two ſingle pence, than theſe thy ſpirituall benefits exceed thy naturall croſſes; and therefore (I ſay) it is moſt ignorantly and ſimply done of thee, to paſſe away thy dayes in heavineſſe and ſighing; which thou haſt ſo good and ſufficient cauſe to ſpend in all holy cheerefulneſſe and rejoycing.

Wouldeſt thou then bee acquainted with the

true cauſe of thine unquiet and uncomfortable living: It is not the multitude nor greatneſſe of thy croſſes; it is not the heavineſſe of thoſe afflictions, that lie upon thee more hard than upon other men, (as thou art ready to imagine, ſo ſeeking to excuſe thine owne fault;) but it is thy carnallneſſe of minde, thy being led all by ſenſe, thy looking onely to things viſible here before thine eyes, and not to things inviſible, prepared for thee above the clouds, and kept for thee by a ſtrong and able friend, Chriſt Ieſus, that hath alſo bought them, and paid deere for them. The children of God doe not takes paines to make themſelves underſtand their owne inward happineſſe; they will not finde time enough to contemplate of the beautie of that goodly portion, which the Lord hath allotted unto them; they will not beſtow their thoughts in heavenly meditations: hence their beeing overcome of carnall ſorrow; and well may they thanke themſelves for the want of comfort, ſeeing they will not open their eyes to looke abroad into the Land of comfort.

I am ſure, if any of us were ſhut up in cloſe priſon, for the ſpace of one whole twelve moneths; and ſhould there bee deſtitute of all good attendance, lodging, fare and other comforts, but withall were aſſured, that at the yeares end he ſhould ſure come out of priſon, and be made a great Prince for all the reſt of his life, which ſhould endure for the ſpace of forty or fifty yeers after: he would ſcarce feele any trouble in that reſtraint, any griefe in thoſe wants, any diſcontent in that bad uſage: yea, ſo much

familiaritie would his thoughts have, with the wealth, and honour, wherein he ſhould live ſo long a time after his inlargement, that the impriſonment would ſeeme nothing unto him; and hee would rather wiſh to lie in priſon upon thoſe termes, than to live in his houſe without thoſe hopes. My brethren, ſuch, and none other is your condition: This world is your preſent priſon; and for ſome of Gods Children it cannot be denyed, but that they doe finde in it ſomewhat coorſe entertainment; but it is certaine, that after a little time (perhaps leſſe than halfe a yeere, it is ſure not many yeeres) they ſhall be inlarged; and after their inlargement, advanced to a Kingdome ſo far excelling all earthly kingdomes, in the honour, wealth, joyes thereof, as gold excels dirt. And this Kingdome they ſhall be ſure to enjoy, not for fortie or fiftie, not for ſo many thouſands of millions of years; but even for all eternity world without end.

What doe you then ſowring and imbittering your hearts, with thinking upon the tediouſneſſe of your impriſonment, and refuſing to take comfort to your ſelves in the conſideration of your Kingdome? It is therefore (as I ſaid above) long only and meerely of your carnallneſſe, in not pondering of the good that God offers unto your ſoules; which makes you lie mourning under the preſſure of your afflictions. Wherefore ſettle your ſelves to reſiſt carnall ſorrow, and to embrace ſpirituall joyes; you ſhall find your labours this way voide of difficultie, and full of ſucceſſe.

When thy worldly heart would thruſt thee in-

to the pit of worldly ſorrow, by telling thee of thine hard fare, thy poore houſe, thy little meanes, thy debts, thy wrongs, thine enemies: ſtay thou thy ſelfe up by oppoſing to all theſe, the conſideration of thy new birth, whereby thou art inſtated into an heavenly Kingdome; wherein thou ſhalt abound with all fulneſſe of joyes for evermore; and wherein thou ſhalt be more happie and bleſſed, than thine owne heart can poſſibly conceive of, and that for evermore: And then propound the caſe unto thine owne ſelfe indifferently, and ſay unto thy ſoule; O my ſoule, looke on both ſides with an unpartiall eye, looke to the condition of my body, and eſtate, and take a view of the miſeries that lie upon me; but looke withall to the condition of my ſoule, and ponder well upon the happineſſe that I am admitted unto; and then bee thou but an impartiall Iudge betwixt ſorrow and joy, to whether rather thou oughteſt to incline. I am ſickly, but I am regenerate, and ſhall bee ſaved: I am poore, but I am borne againe, and ſhall ſee the Kingdome of God: I have few friends, but I am made the Childe of God, and ſhall attaine heaven. I have falſe friends, but I have received the Spirit of Grace to beget me againe to a Kingdome immortall, undefiled, and that fadeth not away; I have a froward husband, or wife, or a ſtubborne ſonne or a daughter; but I am Gods ſonne, or daughter, and have Chriſt Ieſus to bee mine husband and yoke-fellow. Have I theſe bleſſings to countervaile theſe miſeries? and ſhall I pule, and whine, and looke with

with a ſad countenance, and walke with a dead heart? Nay, I ought not; nay, I muſt not; nay, I will not yeeld to this extreme weakneſſe of carnall lamentation. I have cauſe to be glad, I have reaſon to be merry; and in ſpight of all that the worſt yoke-fellow, or worſt childe, or worſt eſtate can doe to grieve me, I will be merry, and I will be glad. O my ſoule, rejoyce in the Lord, be merry in thy Father, and ſhout for joy in Chriſt thy Redeemer. Thou art begotten againe, thou art made new, thou art regenerate: who ſhould be lively, if not the children of Kings? who ſhould rejoyce, if not the heires of Crownes? I am Gods heire, heaven is mine inheritance, and a Crowne of glory is laid up for me, and I will be glad.

Thus you muſt labour againſt the untowardly griefes of your owne hearts, and enjoy the wonderfull bleſſing of Regeneration. So muſt you wipe away thoſe unprofitable teares from your eyes, and clothe your ſelves with the garments of gladneſſe. For it is a wrong to your ſelves, a diſgrace to the good things given, and an ingratitude to God the Giver; if he beſtow precious benefits upon you, and you enjoy them not. See therefore that your hearts doe not droope, nor your faces looke ſad, as in former time; but goe you now out of Gods houſe (refreſhed with the ſweetneſſe of this comfort) unto your owne houſes rejoycing, as once the man did that was healed of the palſie. And if thine heart (after all this) object and ſay, Indeed if I were ſure of my Regeneration, and ſo of my ſalvation, your ſpeeches were to ſome purpoſe:

poſe: but alacke! I want that aſſurance. Why then I anſwer thee, Thou haſt other more neceſſary worke then to grieve for croſſes or loſſes, for the unkindneſſe of thy yoke-fellow, or death; or undutifulneſſe, or afflictions of thy children; even for this, that thou canſt not tell but that thou mayeſt be in hell (where thou ſhalt meet with that, which is incomparably worſe than all hard uſage in the world,) and that within the ſpace of twentie foure houres or leſſe. Wherefore now turne thy thoughts from ſtriving to put away griefe, and only labour to change the object of it; that by grieving for thy ſinnes, and by conſidering thy wickedneſſe of nature, and of life, and ſorrowfull confeſſion of the ſame to God, with humble ſupplications for a redreſſe of all, thou mighteſt at laſt become a new creature, and be aſſured that thou art ſo; and then ſet thy ſelfe to enjoy the forenamed conſolation.

Either (brethren) you be not certaine of your new birth, and then you have cauſe to grieve for things of a more dangerous nature than outward croſſes, and ſo to labour to know your ſelves borne againe; or elſe you bee certaine of your new birth, and then you have reaſon even to ſcorne to bee caſt downe at any outward evils, as much as a great rich man will ſcorne to crie for the loſſe of a ſhilling. Wherefore if you bee not regenerate, ſet your ſelves according to the former exhortation, to become ſo; if you be, and know it not as yet certainely, ſettle your ſelves to ſearch into your hearts and lives, and to conſider

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of the things formerly delivered, whether you have found them in your ſoules yea or no, and ſo bring your ſelves to certaintie in this point: and if you be once certaine of it, then apply your ſelves, maugre earth and hell, to live with glad hearts, and cheerefull countenances. For once, the word of *David* is a moſt true word, *It becommeth upright men to rejoyce.* And (my brethren) that you may the better rejoyce, know that you are to be frequent in practiſing the dutie of thankeſgiving to God, for this mercy of all mercies: I meane to appeare before him in your ſecret Cloſets, and there all alone (with hearts exalted to as much joy as can be, and inlarged to as full an acknowledgement of indebtedneſſe as is poſſible,) to report before him the wonderfulneſſe of his goodneſſe towards you, and to recount the uncountable number of his mercies, in that he hath done more for you, than if he had made you of baſe ſlaves, abſolute Monarchs of the world.

The Lord (my brethren) is exceedingly well pleaſed with the ſacrifices of thankſgiving: no offering is better welcome unto him, than the heartie offering up of the calves of our lips, ſpeaking good of his name. It doth the Lord good (to ſpeake after the manner of men) to heare his owne praiſes related by them that are deare unto him, and have beſt cauſe to know his inconceiveable treaſures of Grace, becauſe they have beene plentifully partakers thereof. Now the benefits of this preſent life are ſo meane, worthleſſe, contemptible, in compariſon of thoſe of a better life; and by name, of this

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foundation of all the reſt, (ſo it is in regard of poſſeſſion and enjoyment) a new birth: as that they which want it, can but ſpeake hollowly to God, when they begin to ſpeake of his mercies, and can be but very faint in thanks, how earneſt ſoever they may bee in requeſt. But the Childe of God, that hath a right unto heaven, given him at the ſame time that hee became Gods Childe, he may moſt feelingly expreſſe his apprehenſions of Gods goodneſſe; and upon occaſion of this one mercie, magnifie the Name of the Lord his God, for all the reſt which become truly and indeed mercies, by meanes of this, and with this.

Wherefore I doe againe propound this matter unto you, as one of the moſt pleaſing and acceptable ſervices, which in this preſent life you are able, any of you, to performe unto the Lord; even to withdraw your ſelves from company and worldly buſineſſes, and with bended knees, and hands and eyes reared up to heaven-ward, in the moſt ſolemne manner, to confeſſe before the Lord his loving kindneſſe, and to amplifie (as much as your hearts and heads will ſerve) the exceeding greatneſſe of that his undeſerved Grace, which hee hath ſhewed in making you new creatures, in making you his owne Children by adoption. This is better than all riches, better than all Nobility, better then all learning, and better than all health. And the receiving of this one mercy alone (though one ſhould for all other things be ſo afflicted, as the world can make him, or imagine him) deſerveth more, and more fervent praiſes, than all the Nobilitie, wealth, and

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wit in the world without it.

Hath God made thee his Childe? He hath done more for thee, then if hee had ſet thee in *Salomons* Throne, without making thee his Child, and therefore diſcharge the payment of praiſe for ſo incomparable a mercy, and that fully and without delaies. Eſpecially (brethren) you are to doe this, conſidering that it is (to which end we began to mention it) a principall meanes of helping you to the enjoyment of the comfort, which we are about to diſtribute unto you. For the benefits of God then are made truly comfortable to us, when we doe turne them to the praiſe of God: but when we forget to returne him his deſerved thanks, then doth he juſtly puniſh us, by taking away the pleaſant reliſh of his benefits out of our mouthes, and by leaving the palate of our ſoules to ſuch an untaſtfulneſſe, that we ſhall not be able to find the ſweetneſſe of them: As a mouth that is out of taſte, feeles no content in the moſt ſavoury meat that is.

Wherefore put together the honour of God, and your owne comfort, and (that you may have your ſoules ſo truly raviſhed with the ſenſe of his goodneſſe, that above all carnall reaſon, and almoſt againſt it, you may be glad and chearefull) ſet your ſelves (as I was about to ſay) in the moſt ſolemne and heartie manner, to tender unto the Lord this welcome preſent of thankſgiving. Say unto him, O Lord God of heaven, the King of men and Angels, and Ruler of all creatures, and Father of our Lord Ieſus Chriſt; infinite are the benefits, wherby thou haſt obliged my moſt unworthy ſoule unto

thee: For all that I have, I have from thee, and all that I shall have, I must have from thee: thou art the onely indeficient Fountaine of goodnesse, from whence issue forth all good things to all that enjoy good.

It is thy wonderfull goodnesse that I was borne a man, with use of my understanding and senses: but yet (Lord) farre, farre above all other things that in this life I have received, or can receive, doth this benefit of causing me to be borne againe, of water and of the holy Ghost, exceed. I was the sonne of death, thou hast made mee the sonne of Life, I was an heire of perdition, thou hast made mee an heire of salvation: I was a slave to sinne, thou hast made mee a free-man from sinnes servitude, and a voluntary servant to holinesse: I was under the power of Satan, led by his tentations according to his will: I am now under the dominion of Christ Iesus, led by his Spirit, to doe his will: I was the childe of the divell, and thou hast made mee thy Childe. O blessed change! O happy alteration! I owe to thee my soule by many bonds, it is thine (Lord) many wayes: thou madest it, thou hast redeemed it, thou hast regenerated it; and now (Lord) accept it as an offering of a sweet savour, and accept with it all the heartie praises, and unfained thankes, that a poore unworthy creature can breathe forth unto thee. O Lord, this mercy can but be abased by words, thou hast made mee thine owne Child by adoption, thy sonne, O Lord, even thy sonne, who art the most rich, the most high, the most renowned, the most puissant Prince and King,

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in comparison of whom, all Princes are worse and lesse than very nothing.

What shall I render unto thee for all thy goodnesse? thou requirest thanks, thou deservest thanks, and thou accepterst thanks: and, Lord, be thou blessed and praised with all possible thankes. O thou art good, thou art gracious, thou art full of compassion; mercy pleaseth thee: I feele, I feele that thy mercy is over all thy works; and I have cause to say by experience, that thy mercy endureth for ever: for thou hast made me thine owne Child by adoption, which by nature was the childe of wrath. O blessed be thy great and glorious name for evermore! Brethren, open your mouthes wide in thanksgiving, and God will fill them full of comfort; and know that thou canst not have a more sensible assurance of thy new birth, than if thou canst feele thy selfe heartily mooved to give praise to God for it: It shall witnesse to thee that thou art a new creature, if thou canst give many thanks to him that made thee so, for having so made thee. Rejoyce therefore in thy blessednesse that art borne againe, and be frequently and heartily thankfull to him, by whose Word and Spirit thou wast borne againe: that so thou maist comfortably enjoy this greatest of all blessings, thy being borne againe.

CHAP. XI.

Exhorting the Regenerate to grow in Grace.

2. Exhortation twofold.

AND this is the conſolation of God we have to give you: O, all ye, his ſonnes and daughters, hearken a little further (I pray you) to the exhortation that muſt enſue: Seeing the Lord of Heaven hath created a new life in you, learne you two things from the neceſſitie thereof to ſalvation; First, to cheriſh it in your ſelves; ſecondly, ſo much as is poſſible, to propagate it unto others. First (I ſay) make much of this life of grace, this new man created in you according to God in righteouſneſſe, and true holineſſe; make much of it; ſtrive to confirme it, ſtrengthen it, and increaſe it. So ſoone as the life of nature is ſeene in a man, hee is made (you know) deſirous of nouriſhment, that augmentation may follow generation: ſo be you alſo for your ſoules, that you may at one time, both ſhew your new birth, and confirme it. In truth this I muſt tell you aſſuredly (for I know it to be as true, as the Lord himſelfe is to be truſted of his word) he that once hath this life, ſhall never ſee death. But I told you before, that he may feele ſickneſſe; and that if it were not for the ſick-making phyſicke, which the Lord will give him for his recovery, hee might feele death. Now therefore I am to intreat you all, to ſave the labour of taking phyſick, and that by ſeeking to prevent diſeaſes, and to grow in ſoundneſſe of ſpirituall ſtrength.

1. To nouriſh this life of Grace in themſelves.

You

You all know right well, what be the chiefe things which impaire naturall ſtrength, and procure diſeaſes of body, namely, infection, poyſon, ſurfetting and ſtarving. It is even ſo likewiſe with the ſoule: Firſt, by contagion, it drinketh in the diſeaſes of others. Secondly, by poyſon, it invenometh it ſelfe. Thirdly, by ſurfetting, it diſtempereth it ſelfe: and laſtly, by ſtarving, it infeebleth it ſelfe. When an whole man adventureth to eate and drink with the diſeaſed, he quickly catcheth his ſickneſſe of him: ſo when a ſanctified man doth familiarly converſe with an unſanctified, the poyſonfull contagion of his wicked life, doth quickly derive it ſelf unto his ſoule, (for in every man alive, even the moſt ſanctified, there ſtill remaineth a naturall ſinfulneſſe, and an aptneſſe to doe evill) cauſing that firſt he doth not much diſlike, afterwards he liketh well enough, and laſt of all imitateth his ungodly behaviour. This made *Salomon* ſay, that *hee which walketh with the wicked, ſhall be made worſe*: and againe, *Walke not with an angry man, leſt thou learne his wayes*: and againe, *A companion of the idle* (becauſe himſelfe will alſo quickly prooveidle) *ſhall be clothed with rags.*

1. *By avoiding ill company, and chuſing good.*
2. *By avoiding things ſinfull, in reſiſting the firſt motions to ill.*

Evill company hath a marvellous great force to draw even regenerate men to evill practices: and therefore *Peter* adviſeth his Converts in the Acts, to ſave themſelves from *this wicked generation*. A godly man therefore that deſireth to maintaine his ſpirituall ſtrength, and not to become exceeding ſinfull in heart and life, muſt carefully ſhun the ſociety of ſinners: eſpecially he muſt not make them friend-

friendship with them, nor be a daily and familiar companion unto them: and least of all unite himselfe in the band of matrimony with such. Wee know that even *Salomon* caught idolatrie of his idolatrous wives: and the sonne of *Iehoshaphat* was likewise infected with the same fault, by his unhappy marriage with the daughter of *Ahab*. Sinne will as easily creepe from one man to another, as the plague or pestilence: neither is the body more apt to receive naturall contagion, than the soule spiritual. No sooner was *Evab* made wicked, but *Adam* did also take the fault of her. Say thou therefore with *David*, if thou meane to continue a sound Christian, *Away from mee, yee wicked; for I will keepe the commandements of my God.*

Make thy selfe inward only with the friends of God, that their holy and vertuous example may bee a patterne for thee to imitate: that by their grave counsels, wholesome admonitions, and holy instructions, they may quicken thy dulnesse, and strengthen thy weaknesse, and (which is the best of all teachings) by doing well before thee, may shew thee also how to doe well. Let it be amongst the sure proofes of thine uprightnesse, which *David* alleageth for himselfe, that thou hast not haunted with vaine persons, nor gone in to dissemblers, nor sate in the assembly of the wicked. Love thou those that love God, and are loved of him; but his enemies that hate him, and are hated of him, even all the workers of iniquitie, hate thou with an earnest hatred, as if they were thine utter enemies: and learne by *Pauls* precepts, to with-draw thy

selfe

ſelfe from every brother that walketh inordinately. For want of this care, many a man after ſome beginnings of goodneſſe, hath beene turned out of the way, and beene made worſe than euer before. For ſinners loue to draw others with them to the ſame exceſſe of ryot, and chiefly they delight to driue backe thoſe in whom they perceiue ſome lineaments and appearances of Gods image, triumphing in nothing more than in hauing drawne thoſe that ſeemed to ſtand on Gods ſide, to turne backe againe with them, and like fugitives runne headlong into the campe of the Devill.

Wherefore let every one of thoſe that deſire to grow in grace and in the feare of God, reſolve to abandon the ſocietie of all ſuch contagious creatures. Secondly, let them take heed of rank poyſon: Sinne, I ſay, ſinne; things vnlawfull and condemned; theſe are very ſtarke poyſon to the ſoule: Rats-bane, and Hen-bane, and Mercury, and Opium; yea, the very inward moiſture of a Toad or Serpent, are no more dangerous to the fleſh, than this is to the Spirit. And when a Chriſtian man begins to yeeld ſo much to the naughtineſſe of his owne heart, that he takes leave to allow ſome ſinne in himſelfe, in ſome ſmall degrees; then it ceaſeth not to work wofully in the ſoule, till at laſt it have cauſed him to breake forth into the groſſe and foule practice of it, and then is hee poyſoned indeed; and if the Lord ſhould not come with his phyſicke, hee could not but be damned: but howſoever, he languiſheth and is ſicke,

he leeſeth the ſenſe of Gods favour; the deſire of Gods ſervice; the comforts of Gods Word; and the love of the comming of Chriſt Ieſus. Luſt, revenge, deceit, love of money, love of credit, love of pleaſure, and all other corrupt affections lodging within (if they once ſo farre prevaile, that a man is willing to follow them, in thoughts and words agreeable to their wicked nature) doe by little and little even grieve the Spirit of God, and quench the Graces of the holy Ghoſt, till after a while, a man falleth into ſome wicked act of ſome of theſe kinds: and, Oh then, the burning, and ſhooting, and ſwelling of the body after the drinking of Rats-bane, is not more manifeſt in the body, than the miſerable effects of theſe ſinnes are evident in the ſoule. The conſcience begins to accuſe; God is alienated; the heart is hardned; the minde blinded; and ſometimes a man lies long (as it were) in a ſwoune, before he can recover himſelfe by repentance.

Wherefore the godly mans care muſt bee, to oppoſe the firſt motions of ſinne, to flie the occaſions of evill doing, to bee carefull of reſtraining himſelfe from the very ſmalleſt degrees of wickedneſſe: for a little ſinne allowed, will bring in a greater; till that come accompanied with the greateſt of all; and that make a man little leſſe than dead the ſecond time. We muſt therefore caſt away the ſuperfluity of maliciouſneſſe (that is, this allowing of ſinne, and pleaſing our ſelves in the occaſions, and firſt degrees of it) if ever we deſire the ſpirituall health and well-fare of our inner man. *Davids* conceited-

conceitednesse begate idlenesse; idlenesse begate adultery; adultery, murder; and all, a long lying, and deepe sleepe in sinne. It is wofull to consider the miserable ruines, that have beene made in the soules of many of Gods servants, by their carelesnesse this way; how weake they have growne! how their acquaintance with God, their delight in his Word, their comfort in prayer, their desire of being dissolved, and their joy in a godly life, have beene interrupted! and how they have come to that passe, as scarce to shew to others, or finde in themselves any signe of living!

Perhaps this may bee the very case of some amongst you, that heare me at this time. O (if it be) get thee a preservative; take thee a large quantitie of godly sorrow; feed upon the bitter (but wholesome) herbs of humiliation and griefe; goe and meditate on the threatnings of the Law; on the death of Christ; on the lamentable effects that others of Gods people have found upon their growing so naught: and recover thy selfe againe by heartie confession, and humble begging of pardon, and of strength.

And now all you, that be (as yet) free from such wofull sicknesses, be admonished by the miseries of others; and let not the deceitfulnesse of sinne so far prevaile against you, that you should give any allowance unto it, take any pleasure in the motions or occasions of it, or give your hearts leave so much as to think or speak of it, but with detestation. Poyson is often sweet; but a wise man had rather deny to his taste the delight of sweetnesse, than fill his sto-

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macke with deadly pangs and gripings. Sinne is honey in the mouth, but gravell in the belly. Hidden bread is pleaſant, and ſtolne waters are ſweet: but, O the miſerable agonies which muſt enſue, before the ſoule can be clearely purged againe from the remainders of ſuch poyſon! It is a pleaſing thing to dally, to revenge, to deceive, to play the glutton, and the drunkard: but it muſt coſt a man ſo much toile, ſo many ſorrowfull confeſſions, ſo many heavy paſſages, before he can recover againe the quiet of his conſcience, and his enioyment of the aſſurance of Gods favour; that at laſt it ſhall appeare a deare-bought contentment, and an evill penny-worth of delight.

No wiſe man will drinke Wine and Sugar, if it have bin firſt impoiſoned with ſome deadly thing; neither let any Chriſtian ſo farre forget the rules of Chriſtian wiſedome, as for any paltrie pleaſure, or profit, or credit (which lying, ſwearing, whoredome, drunkenneſſe, idolatry, or any like groſſe ſin, may yeeld unto him) to venture the committing of them. Doubtleſſe if he doe, his complaint ſhall be at laſt as thoſe ſonnes of the Prophets once ſaid, O man of God, death is in the pot! But to ſurfet, is little leſſe dangerous than to feed on poyſon: to labour over-much, and over-hard to the enflaming of the blood; to drinke when a man is hot, to eate and drinke exceſſively; theſe things doe ſo exceedingly diſquiet and over-charge the body, that many a man dies of them. So in the ſoule, it is likewiſe found, that the exceſſiveneſſe of things lawfull, and the unſeaſonableneſſe of indifferent

3. Taking heed of exceſſe in things indifferent, and accuſtoming to ſparing and moderation.

ferent actions, doth ſometimes little leſſe annoy the ſoules welfare, than the committing of things ſinfull: Eſpecially if a man doe miſtake, and account that thing lawfull or indifferent, which is wicked and ſinfull; and hereupon, out of his erroneous judgement, lay the raines upon the necke of his carnall deſires: groſſe, knowne, confeſſed ſinnes, doe no more enfeeble the ſoule, and overthrow the quiet and ſtrength of the inward man, then ſuch licentiouſneſſe.

The abuſe (I ſay) of things in themſelves lawfull, through the untimely and immoderate doing of them, is exceeding perillous unto the ſoule; and often, death is little leſſe than ready to enter in at this window. The over-eager following of worldly buſineſſe, when a man, not out of obedience to Gods commandements, and out of a deſire to humble himſelfe by juſt painfulneſſe in his calling: but out of a love of wealth, and a deſire to grow rich and great in the world, doth ſet his thoughts and hands aworke about the affaires of this life, ſo that he can ſcarce thinke or ſpeake (with any life or comfort) of any other thing than this earth; this greedy and continuall purſuing of worldly buſineſſes, though in themſelves lawfull, honeſt, and commendable, doth vexe the Spirit, choake the Word, diſ-hallow the ſoule, offend God, and wound the conſcience, no leſſe than the committing of fornication would doe: for this is to commit ſpirituall whoredome with that grand harlot, the wicked world.

Alſo the exceſſive and unſatiable uſe of plea-

ſures and paſtimes, in themſelves it may bee no way ſinfull nor condemnable, yet ſtill purſued with an over-vehement affection to them, with an over-ſtrong delight in them; when they bee not uſed as meanes of maintaining our health, or fitting our ſelves for the works of our calling, and (indeed according as the name of recreations beareth) for the refreſhing of the minde, and making it more lively and cheerefull in other things; but are followed for their owne ſakes, out of a love of paſtime (which is too childiſh and baſe a thing for a wiſe heart to bee in love with) and only for want of better buſineſſe, or a will to follow it, and when there is no conſcionable regard had, of that rich and precious jewell of time (which no treaſure can redeeme,) I ſay, the moſt honeſt and lawfull recreations in the world, ſo inordinately followed, without regard of the due end thereof, and without the practice of Chriſtian moderation in them, is no leſſe harmefull to the ſoule, than it is to the body to bee over-watched or over-laboured. It dulleth the heart, it clogs the conſcience, it ſtoppeth the mouth from praying, it interrupteth all good meditations, and by little and little it doth ſteale away the heart from God and godlineſſe; till at the length groſſe ſinnes and preſumptuous, doe come in the necke of lawfull liberties abuſed.

The ſame bee ſpoken of the uſe of daintie fare, and ſoft raiment, and all other naturall comforts; when the heart begins to bee ingaged to them; when we only ſeeke our owne ſatisfaction in them;

when

when wee forget to demonſtrate in our manner of uſing them, a deniall of the world, and a crucifying of our ſelves to the world, and the world to us; then they are exceeding dangerous to our ſoules, and do even little leſſe than kill up the new man in us. O I would that the experience of many a Chriſtian did not verifie this! I would that even *Salomons* example might have bin our warning! for where did his fall begin? where did folly firſt take advantage of him, and firſt trip up his heeles? It is very probable, that voluptuouſnes was the beginning of his wofull decay. Deſire of many women, made him take many ſtrange women; and the not denying his eye any content, made him ſo voide of ſight for the time, that hee could not ſee (at leaſt not obſerve) the foulenesſe of building Idols temples for his wives, of tolerating Heatheniſh ſuperſtition, and (like enough alſo at laſt) of going with his wives for company to ſee their ſervices. Learne, learne by the fall of another, (yea ſuch a man, the moſt famous of all men for naturall wiſdome & underſtanding) learne, I ſay, to temper your ſelves in things indifferent; to be moderate in following your calling; moderate in uſing recreations; moderate in meat and drink, and attire; and alwaies rather to be over-ſparing to your ſelves in theſe things, than over-large; rather abridge thy ſelf of ſomewhat thou mighteſt have, than by venturing (as farre as ever thou art able) to make thy ſelfe beleeve it is lawfull, to bring thy ſelfe in danger of going a ſtep or two further, and falling into a flat ſinfull abuſe. Shew forth the vertues of Chriſt Ieſus, and let it appeare, that thou doeſt

doeſt not love the world, nor the things thereof, by being content alwaies rather to come a little too ſhort of thine allowance, than any whit at all exceeding it.

The moſt wholeſome diet is that, that is moſt ſparing, and it is profitable for the body ſomewhat to deny the appetite, and abridge the ſtomacke. Even ſo it is alſo for the ſoule; and no man ſhall ever be other, than a dwarfe and weakling in godlineſſe, that will not be drawne to deny himſelfe ſomewhat of his lawfull libertie: for ſo ſlippery is our ſtanding, ſo weake are our feet, that if we venture to doe all we thinke lawfull in theſe kinds, we ſhall ſurely doe it unlawfully. I have told you (brethren) beleeve it as a ſure truth, which your experience ſhall juſtifie, though your tongues may deny: You ſhall not be confirmed in the inward man, if you doe not keepe your ſelves ſomewhat ſhort in outward liberties of the body, about profit, pleaſure, food, attire, and the reſt of theſe bodily and ſenſuall matters. O preferre thy ſoule before thy body, and make more account of inward ſtrength, than of outward wealth, credit, or merriment.

4. By being conſtant in religious exerciſes.

But laſtly, if a man doe ſtarve himſelfe for want of victuall, and pine his body by neglecting his due meales, it is without all doubt, that he ſhall have a weake and feeble body: So it is alſo for the ſoule: The Lord that hath ordained bread to make mans heart ſtrong, hath ordained alſo the ſpirituall food of his ſoule, Prayer, Preaching, the Sacraments, holy meditations of the Word, and works of God. Theſe are as requiſite for the ſoules increaſe in grace;

grace; as meat, and drinke, and cloth, for the bodies proceeding in ſtrength.

Now as it often falleth out in the body, that there growes upon it a certain kind of crazineſſe, and ſtomackleſneſſe, which makes a man to have no minde of his victuals; and then the longer he abſtaineth, the leſſe minde he hath to eate, the leſſe abilitie to digeſt: ſo it commeth to paſſe likewiſe in the inward man; the ſoule begins to take little content in Prayer, in Reading the Scriptures, in hearing the Word preached, in the receiving of the holy Sacrament. Theſe things are not deſired, nor delighted in, with halfe ſo much ardour and fervour, as in former time. When the caſe ſtands thus with the ſoule, (and likely the comming in of gaine and preferment, by diverting the thoughts and affections from things heavenly, to things earthly, doth bring his ſoule to this caſe) then it growes weaker and weaker, and often falleth groſſely and palpably. Yea, it commeth to paſſe ſometimes, that afflictions lying hard upon a man, doe even put his ſoule out of taſte, through the ſowreneſſe and bitterneſſe of carnall ſorrow, that he findeth no appetite to holy exerciſes, (which are the repaſts of the ſoule) nor any contentment in them: then Grace is in the wane alſo; then all vertues wither and languiſh, and the ſoule fareth like unto him that cannot eate his victuals, whoſe very cheeks ſhew it: ſo the outward behaviour and carriage of ſuch a man, being farre ſhort of that heavenlineſſe and fruitfulneſſe that once hee had, will diſcover this languiſhing of his ſoule.

Wherefore hee that would bee ſtrong in Chriſt Ieſus, and in the power of his might, muſt ſtirre up in himſelfe the Spirit of God which he hath received, by conſtancy in holy meditations of God, of his Kingdome, of his workes, of his attributes; of himſelf, his mortality, his ſinfulneſſe, the ſhortneſſe of life, the vanitie of earthly things, the uncertainty of friends and wealth, and that laſt houre of his life, and that great Day of Iudgement. Hee muſt alſo revive the ſame Grace of God in him, by being fervent in prayer, and by provoking himſelfe with all heartineſſe of deſire, to begge good things at Gods hand, eſpecially the increaſe of all heavenly vertues. He muſt alſo labour to make his heart hot, with earneſt and unfained thankſgiving for all temporall and ſpirituall benefits; eſpecially for the death of Chriſt, and the Kingdome of heaven, by that deare price purchaſed for him. He muſt gaine all opportunities of hearing the Word preached; and not ſuffer any idle objection, and fooliſh impediment to hinder him from frequenting it. Hee muſt digeſt it by meditation, when he comes home. He muſt carefully prepare for the Lords Supper, by renewing his repentance and his faith, before he come thither: And thus he muſt feed of all the delicates, that God hath provided for him. No ſo true ſigne of bodily health, nor ſo ſure meanes of outward ſtrength, as a good ſtomacke with good digeſtion: No ſo ſure token and certaine meanes of ſpirituall ſtrength and health, as a longing deſire to all holy exerciſes, publike as well as private, and private as well as publike.

By

By theſe Chriſt Ieſus communicates his graces to us. The Word that begat us, will nouriſh us. The Spirit of prayer that obtained good things, will obtaine alſo increaſe of them, and ſo the ſoule muſt needs be well liking.

Brethren, you all are taught by nature the need of corporall food, know alſo the need of ſpirituall; and if thou deſire to have thy ſoule thrive in ſtrength and ſtature, forſake not thy meales, cut not off religious exerciſes ſhort, diſpatch not Gods worſhip curſorily, turne not holy duties into matters of faſhion, and formalitie, but doe them, and doe them conſtantly, and doe them heartily, and content not thy ſelfe in doing them, unleſſe thou finde ſome life and courage in doing them. And that thou maiſt thus maintaine in thee an hungry appetite after the exerciſes of pietie; dip thy morſels often in the ſharpe ſauce and ſowre herbs of humiliation. Looke backe (ſo often as thou findeſt a kinde of fulneſſe of ſtomacke, and ſpirituall ſatietie growing upon thee) looke backe unto the former ſinnes of thine ignorance, conſider thy naturall miſery and wretchednеſſe, conſider of thy moſt beloved corruption, and addreſſe thy ſelfe to worke ſome ſenſible apprehenſion of griefe for theſe things, and ceaſe not ſtriving, though at firſt thou ſeeme to ſtrive in vaine. It is certaine, that labouring with ones owne heart, to finde out his corruptions that lie hidden, and to lament them being found out, will quicken the ſoules appetite, and reſtore a man to ſome livelineſſe in holy duties; at leaſt will ſo farre forth

prevaile, that if he recover not his appetite, he ſhall remaine ſenſible of this ſpirituall ſtomackleſneſſe, and humbled under it, and full of ſighes and groanes, becauſe of it; which at length will cure him without inconvenience.

Now (brethren) let this word of exhorration ſinke into your ſoules. If Regeneration be neceſſary to ſalvation, then the growing in the power of Regeneration is alſo neceſſary: weake things are often ſo obſcured with their contraries, that it remaineth uncertaine, whether they be or no: but that that is ſtrong, will ſhine and ſhew it ſelfe. Grace may bee doubted of, ſo long as it remaineth feeble and infant-like; adde unto it growth and bigneſſe, and it will be out of queſtion. No man can be aſſured of his ſalvation, without edifying his inward man; more then be ſaved, without having the new man. If you would enjoy your new birth, confirme it; If you would attaine the comfort of it, grow in it. Neglect not the Grace of God that is given unto you: now that youare in Chriſt, be ſtrong men in Chriſt: and ſeeing the Lord hath vouchſafed you the worke of his Spirit, give mee leave to make uſe of the ſweet exhortation of *Paul* to his Theſſalonians; and to intreat you (brethren) to increaſe yet more and more.

CHAP.

CHAP. XII.

Exhorting to propagate grace to others.

BVT our exhortation (if you remember) had another member; it is not enough for a good man to get more Grace to himſelfe, unleſſe hee doe his beſt alſo to helpe his neighbours unto Grace. They that are begotten of God, muſt doe their utmoſt endeavours to beget others unto God. All things in nature have an inclination to derive their owne qualities unto other things, and to aſſimilate or make like unto themſelves, that that comes neere unto them. Fire makes all things hot, and water all things moiſt: and in nature, nothing is more ingrafted, than the propagation of the kinde. Surely this new and divine nature muſt not bee idle in this behalfe; but they upon whom the Lord hath pleaſed to beſtow it, muſt labour to bee his inſtruments of conveying it to others. And in truth, what more comfortable thing can there bee in all the world, than to be the inſtrument of making many to turne from the kingdome of Satan, to the Kingdome of heaven? Doubtleſſe the point we have proved, doth neceſſarily lead me to this exhortation. Seeing without Regeneration there is no ſalvation, O let all that know the neceſſity, fruit, uſe of a new birth, labour to haſten the new birth of others alſo, that ſo they may be furtherances to their ſalvation: to which if

2. *To propagate it to others.*

they have any degree of Chriſtian charitie, how can they chuſe, but put to an helping hand; although (perhaps) their endevours that way be miſconſtrued, and they winne no thanks, but rather hatred for their labour?

A mad man in his madneſſe, is moſt outragious againſt thoſe that ſeeke his recovery, and will needs force medicines, and good order, and diet upon him: But no man after his returne to his ſound minde, is (I thinke) ſo worſe than mad, that then he doth not thanke ſuch friends with all his heart, and eſteeme himſelfe much indebted to them for their paines: even ſo thoſe that are poſſeſſed (as all unregenerate men are) with a ſpirituall frenzy or lunacy, may perhaps be diſtempered with choler againſt ſuch as ſeeke their Regeneration; that is to ſay, their bringing to a right minde: but if ever the Lord ſhew mercy unto them, and viſit them with his heavenly gift, they will glorifie God for us in the day of their viſitation.

Vnderſtand therefore, that it is a great fault for a Chriſtian man, not to be forward in ſeeking (according to his place) to helpe others to the participation of the ſame Graces with himſelfe. It diſcovers a want of zeale to Gods glory, and charitie to mens ſoules; and it ſhewes, that a man hath not well conſidered, either of the bond wherein God hath tyed him to his neighbour, or of the ſervice which he ſhall performe unto God in ſuch endeavours. See you not, how all heretikes, and ſchiſmaticks, and men of falſe religions, ſtrive to draw others to their opinions and practices? See you not,

not, how even damned Atheiſme, and helliſh profaneneſſe, and beaſtly Epicuriſme, are not aſhamed to attempt the drawing of companions? Shall Gods Childe alone bee content to goe ſolitary to heaven? and to get out of Satans clutches himſelfe, though hee lend an hand to pull out no man elſe beſides himſelf? Doubtleſſe the readineſſe of wicked men to poyſon all that come neere them, with the poyſonfull breath of their errours and diſorders, ſhould inforce us to more forwardneſſe and care in ſeeking to be Gods inſtruments, ſo farre as in us lies, at leaſt to prepare ſome to their Regeneration: unleſſe we will be content, that they ſhall be truer ſervants to the Divell, than we to God; and they more full of miſchiefe, than we of wel-doing. But I am perſwaded, that you are already perſwaded, that this is a duty, & that the conſideration of the abſolute neceſſity of a new birth to life everlaſting, doth even neceſſarily inforce it upon you: for how can he ſay, hee loves his neighbour, that will not put himſelfe forward, to helpe him forward in the way that leadeth to life? Wherefore that the exhortation may not be fruitleſſe, I will alſo give you ſome neceſſary directions in that behalfe. All men therefore conſidered as members of the ſame particular Church, are either Paſtors, or the flocke committed to them. The Miniſters are appointed by God, to make it their maine worke and buſineſſe, to beget men to life eternall, and to nourish this life in them. It is their ſpeciall calling, to apply themſelves unto this moſt profitable ſervice to God, and the ſoules of men. Now for private

private men, they are alſo to attend and heed this ſervice with great care, ſo farre as it may lie in the way of their calling. Wherefore ſome rules muſt be given to all men in generall, ſome in particular to the Miniſters.

The duties that are common to all men, are likewiſe of two kinds: ſome reſpecting all thoſe with whom they may have any occaſion of dealing withall; ſome ſpecially reſpecting thoſe that are under their government. In reſpect of all men, they muſt ſhine forth in the cleare light of an holy converſation: and ſecondly, be abundant in godly exhortations and admonitions, looking firſt to their actions, and then to their words. For the firſt: Thoſe to whom God hath afforded this unſpeakable benefit of a new life, muſt ſo carry themſelves in all their behaviour, that they may adorne the Goſpell of Chriſt Ieſus; and make others to perceive ſo much beautie and praiſe-worthineſſe in their lives, that they may be provoked, out of an holy emulation, to be like unto them; therefore Chriſt Ieſus hath made us lively members of his body, that by following him our Head, wee may draw others unto him. So *Paul* was bold to propoſe his example to the Churches to imitate: ſo he telleth the husband, who hath an unbeleeving wife, and the wife, which hath an unbeleeving husband, that they ſhould dwell one with the husband, the other with the wife; *For why* (ſaith he) *how canſt thou tell, but that thou maieſt ſave thine husband, or thy wife?* And the way how, Saint *Peter* ſheweth, ſaying, that *Thoſe which will not be won by the Word, may be won by the*

Which all muſt doe:
1. *To all.*
2. *By a godly converſation.*

1 Cor. 7. 16.

1 Pet. 3. 1.

Wife

Wife without the Word, whileſt (ſaith he) *they behold your good converſation.*

Loe, how the vertuous converſation of a good wife, hath a ſingular efficacy to draw the husband to God; and to allure him to the imbracing of the ſame faith, which hath beene ſo powerfull and profitable to the amendment of her manners! And albeit the woman, in regard of neereneſſe, and perpetuitie of converſing together, hath more opportunitie to doe her husband good this way; yet no queſtion but the like care of godly behaviour, hath the like power alſo to worke upon brethren, and neighbours, and acquaintance, and is in that name required of every Chriſtian man. For in truth, the luſtre and ſhining of vertue, hath great force to ſtirre up admiration in the beholders, and to eſtabliſh in them an high opinion of the perſon, in whom they ſee the ſame, and to make them even wiſh to be found like unto them: and ſo at length to condiſcend unto the uſing of the ſame meanes by which they have perceived ſo wonderfull effects to have beene wrought in them.

Indeed men deſperately and exorbitantly wicked, are withall ſo owle-eyed, and ſo miſchievouſly minded, that the ſhining of holineſſe doth exceedingly offend them, and provoketh in them the ſharpeſt hatred, and moſt vehement malice that can bee. But for thoſe, in whom the reſtraining Spirit of God hath kept downe corruption, from ſuch an abſolute prevailing, and ſome common worke of Grace hath planted ſome, either beginnings, or appearances of ſome goodneſſe, they

cannot but wonder at the Image of God, and highly esteem him in whom it is; and be provoked with some desire at least, to strive for the attainment of the same excellencies. Yea, for those most notorious sinners, that are habituated so strongly in sinnes and wickednesses, that vertue stirreth up hatred and ill will in them: if ever any crosse befall them, or any trouble of mind, or the like accident, that somewhat crusheth their corruptions, and abateth the power of their lusts; at that time, they cannot but make knowne a secret estimation, that goodnesse winneth upon them, and even desire to seeke some comfort of those, whom they think able to afford it.

Wherefore it is required of all those, whom the Lord hath begotten againe to Life everlasting, that they frame their conversation, as beseemeth the Gospell of Christ, and agreeable to their high and excellent calling, that men beholding it, may glorifie their heavenly Father, and may bee allured to a liking of pietie, which is the first step towards the working of it. They must even shine as lights in the middest of a froward generation, being blamelesse and sincere, and holding out the Word of Life among them: yea, they are expressely commanded, to walke wisely towards them that are without, because their walking may be a great furtherance to the others conversion. They must shew forth the vertues of him, that hath called them from darknesse to light, that their light may helpe to enlighten others also. They must be patient in affliction, gentle in bearing wrongs, painefull in doing service, just in all their dealings, true

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in all their ſpeeches, pure in all their carriage, ſober in all their lives, and unſpotted in their whole converſation. They muſt beare much, and ſuffer long, and be plentifull in works of mercy, and cheerefull in works of kindneſſe; and above all, ſhine forth in doing good againſt evill, and overcomming iniuries with good turnes. They muſt ſhew themſelves cheerefull and amiable, peaceable, and heavenly-minded; and that they doe not ſerve themſelves, but ſeeke the profit and good of their brethren, in charitie. They muſt neither be ſo licentious, as to be wonne by company of others, to things that are unlawfull; nor ſo over-ſtrict and ſcrupulous, as to bee enemies to the lawfull uſe of lawfull contents.

And it is certaine, that that man (which being ſanctified by the Spirit, doth ſhew forth the fruits of the Spirit (joy, love, peace, temperance, goodneſſe, meekneſſe, and the reſt) and that obſerveth a prudent mediocritie in all things, ſo that he neither overlaſh in unlawfull things, nor be too ſtrait in lawfull libertie) ſhall win to himſelfe an honourable eſtimation in the hearts of them that are not ſtarke-naught; and ſhall make them ready to receive his exhortations, and to joyne with him in good exerciſes, by which they may at length be made partakers of the Grace of God.

Wherefore (my brethren) ſee that yee beautifie the Doctrine of God; ſee that yee honour the Name of Chriſt; ſee that ye be doers of the Word, and not hearers onely, deceiving your owne ſoules. Denie your ſelves, crucifie your luſts, ſerve not

your owne bellies, ſeeke not your owne things, but ſhew your holy converſation in the meekneſſe of wiſdome. Let thoſe that are not yet regenerate, behold in you that be, ſomething that may affect them, that may ſtirre them to a good liking, to a care of following, and to a deſire (at leaſt) of being found ſuch as you are; and ſo by working out your owne ſalvation, be helpers alſo to the ſalvation of others.

2. *By God conference.* Secondly, let your tongues bee well ordered, and your words gracious. Let your lips feed many, let your mouthes be Well-ſprings of life, and pleaſant and fruitfull Trees, the words of which (as it were leaves) may heale many. Although the preaching of the Word by the Miniſter bee the chiefe meanes of begetting againe; yet there can be no doubt made, but that good communication of private men, hath beene, and may be, and (if it were well uſed) would bee effectuall to the ſame purpoſe. The preaching that firſt ſpread abroad the Goſpell, was of men, by private conference, ſpeaking to thoſe of their acquaintance, whom they found opportunitie ſo to teach, as well as by a more publike preaching of Miniſters, Apoſtles, Evangeliſts, and Prophets, taking the advantage of publike aſſemblies. And in this ſenſe it is ſaid of all thoſe, that were ſcattered abroad by the perſecution of *Saul*; that they preached the Goſpell to ſuch as they met: (not all indifferently, but alone the Iewes) untill at length, ſome of them of Cyrene began alſo to ſpeake unto the Gentiles.

Now, the words of a godly man tending to con-

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vert others, muſt be of two ſorts, or rather three: Firſt, inſtructions; I meane a plaine declaration of ſuch neceſſary heads of Chriſtian Doctrine, as are moſt uſefull to the working of Grace, *viz.* of *Adams* fall, and the miſerable eſtate of mankind thereby; of the neceſſitie and nature of Repentance; of the death and ſufferings, and natures, and Offices of Chriſt Ieſus; of the exceeding great danger of ſinning, and of the endleſſe torments of hell; of the certaintie of ſalvation to all beleevers, and of the nature of true Faith, and ſuch other like.

Theſe a godly man ſhould ſeeke opportunitie to fall in ſpeech of; and avoiding all jangling and frivolous diſputes about unneceſſary quirkes and quiddities, and matters of ceremony, & diſputable points in things externall (wherewith ſome doe only take up the time, and trouble themſelves and the Church, without edification:) I ſay, ſhunning, or ſlenderly and lightly paſſing over theſe, ſhould bend himſelfe to a more plentifull and ſerious delivering of thoſe points (which are ſo neceſſary, that without them men cannot be ſaved) according as God hath given him utterance and ability; alwayes remembring to obſerve the circumſtances of time, place, perſon: and not to ſpeake in the eares of a ſcorner, that wil deſpiſe the wiſdome of his heavenly ſpeeches. O how happily might a private mans lips ſpread abroad knowledge, if he would thus redeeme the time to holy conference! not as if it were not lawfull to ſpeake of other matters, either of buſineſſe, or for delight; but that the beſt things ſhould not be quite ſhouldred out and utterly forgotten.

your owne bellies, seeke not your owne things, but shew your holy conversation in the meeknesse of wisdome. Let those that are not yet regenerate, behold in you that be, something that may affect them, that may stirre them to a good liking, to a care of following, and to a desire (at least) of being found such as you are; and so by working out your owne salvation, be helpers also to the salvation of others.

2. *By God conference.* Secondly, let your tongues bee well ordered, and your words gracious. Let your lips feed many, let your mouthes be Well-springs of life, and pleasant and fruitfull Trees; the words of which (as it were leaves) may heale many. Although the preaching of the Word by the Minister bee the chiefe meanes of begetting againe; yet there can be no doubt made, but that good communication of private men, hath beene, and may be, and (if it were well used) would bee effectuall to the same purpose. The preaching that first spread abroad the Gospell, was of men, by private conference, speaking to those of their acquaintance, whom they found opportunitie so to teach, as well as by a more publike preaching of Ministers, Apostles, Evangelists, and Prophets, taking the advantage of publike assemblies. And in this sense it is said of all those, that were scattered abroad by the persecution of *Saul*; that they preached the Gospell to such as they met: (not all indifferently, but alone the Iewes) untill at length, some of them of Cyrene began also to speake unto the Gentiles.

Now, the words of a godly man tending to con-

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vert others, must be of two sorts, or rather three: First, instructions; I meane a plaine declaration of such necessary heads of Christian Doctrine, as are most usefull to the working of Grace, *viz.* of *Adams* fall, and the miserable estate of mankind thereby; of the necessitie and nature of Repentance; of the death and sufferings, and natures, and Offices of Christ Iesus; of the exceeding great danger of sinning, and of the endlesse torments of hell; of the certaintie of salvation to all beleevers, and of the nature of true Faith, and such other like.

These a godly man should seeke opportunitie to fall in speech of; and avoiding all jangling and frivolous disputes about unnecessary quirkes and quiddities, and matters of ceremony, & disputable points in things externall (wherewith some doe only take up the time, and trouble themselves and the Church, without edification:) I say, shunning, or slenderly and lightly passing over these, should bend himselfe to a more plentifull and serious delivering of those points (which are so necessary, that without them men cannot be saved), according as God hath given him utterance and ability; alwayes remembring to observe the circumstances of time, place, person: and not to speake in the eares of a scorner, that wil despise the wisdome of his heavenly speeches. O how happily might a private mans lips spread abroad knowledge, if he would thus redeeme the time to holy conference! not as if it were not lawfull to speake of other matters, either of businesse, or for delight; but that the best things should not be quite shouldred out and utterly forgotten.

Thus, as men ride together by the way, as they walke together in the field, as they ſit together in their houſes, they might (without hinderance to their naturall affaires) be buſie in furthering their own and other mens everlaſting eſtate. And doubtleſſe that man ſhould bee wonderfully confirmed in knowledge himſelfe, that would thus endeavour to communicate his knowledge to his brethren. Other things are diminiſhed by participating, but knowledge is increaſed by making it common, with a moſt happy and gainfull kinde of increaſe, where both ſides be gainers: and the giver getteth ſo much more to himſelfe, by how much he giveth more unto another. Wherefore if thoſe amongſt you that have knowledge, doe meet with ignorant perſons (as, alas, the ſtore of them is ſo great, that you cannot chuſe but meet with many) then open your lips with diſcretion, and let the Law of wiſdome be under your tongue. Then ſlip gently into ſome one or other neceſſary head of Chriſtian doctrine, that may be moſt behoofefull; and from one to another, till your wholeſome and profitable ſpeeches have helped to open the eyes of the blinde.

Say to thy ſelfe, How can I tell but that God by my meanes, may begin to make theſe ſimple ones underſtand wiſedome; and theſe ignorant learne that knowledge, which may in time procure their converſion? Then let thy love burne within thee, and ſtrengthen thy deſires ſo farre, till thou haſt broken thorow the bands of ſhamefaſtnes, & feare, and other carnall hinderances, that Satan will caſt in

in thy way: till having made it familiar to thy ſelf to uſe good conference, thou beeſt able to doe it at all ſeaſons, and with all readineſſe. No Souldier is hindered, either by baſhfulneſſe or feare, if the company will give him hearing, to talke of warre, and the diſcipline of warre. The Drover and Grazier will bee talking of Sheepe and Oxen. The Husband-man cannot keepe his tongue from the plough, and the prizes of his corne: every Tradeſman is apt to fall in ſpeech of the commodities or workes, that belong to his trade: Shall the Chriſtian and ſanctified man alone, either feare or ſhame, to ſhew forth the riches of his minde, and to be telling of the wonderfull myſteries of godlineſſe? I pray you lay aſide carnall feare, and carnall ſhame, and reſolve to approove the goodneſſe of your hearts, by the ſeaſonable wiſedome of your words; and rememember what *David* tels you in the Pſalme; *The mouth of the righteous ſpeaketh wiſdome, and his tongue talketh judgement.*

Secondly, joyne loving and wholeſome exhortations; ſtirring up one another, and exhorting one another, as the Apoſtle ſpeaketh. Perſwade with the kindeſt and affableſt words thou canſt invent: Perſwade (I ſay) thoſe, whom thou maiſt hope will be perſwaded by thee, to reade the Scriptures, to reade other good books of good men; and if thou thinkeſt there be any hope that they will reade the ſame, give them withall ſome brieſe and good writing, that thou haſt found to thy ſelf moſt beneficiall; eſpecially perſwade them to goe and heare the Word of God: ſay, *Come, let us goe up to the*

the House of the Lord. Strive to bring them to a good estimation of Gods ordinance of preaching, and to frequent it constantly, and take advantage of what thou knowest they have heard, to stir them up to godly sorrow, and to mourning for sinne, and to amendment of life. Doe thy best to draw them unto those duties, that have drawne thy selfe, and may draw them to God. Great is the force of loving perswasion; it stealeth into the soule afore a man is aware, and taketh footing before he can observe it. It leads and guides men with a kinde of gentle violence, to the things that they never intended; and oftentimes it alters even peremptory and stomackfull resolutions. Forget not therefore by these goads, to pricke men forward unto all the good duties of pietie, which thou hast found effectuall to thine owne new birth.

And thirdly, let wholsome reproofe or admonitions be intermingled. How truly said he, that called these, Precious balmes: onely let them be delivered lovingly, and seasonably, in as much privateneſse as may be, and with as much gentleneſse. It is Saint *Pauls* precept. Admonish the unruly. Indeed we must limit it with *Salomons* limitation, unlesse hee have shewed himselfe a scorner: but otherwise he is, & must be more than ordinarily unruly, that, if he be gently taken aside and told of a fault, with kind words, shal not be somewhat affected for the present, and more when hee comes alone and thinks of it. But chiefely, if a man doe purposely breake himselfe to one with whom hee hath some acquaintance, and some interest in him, having

ving formerly prayed to God for assistance and successe; and there in milde and sorrowfull manner, lay open unto him the greatnesse of that evill course, hee can proove him to live in; the danger of it, the dishonesty, the discreditfulnesse, the vengeance of God against it, and such like, withall beseeching the offender to remember himselfe, and afore it be too late, to reforme himselfe. If a man (I say) shall thus doe, he must be a double scorner, (even one that hath setled himselfe in the seat of the scornfull) that shall not be somewhat wrought upon by words so sweetly and wisely uttered. And thus must all regenerate persons (as they have occasion) labour the regenerating of others by good life, and good speeches.

2. *To those of their family, by worshipping with them.*

Now I shew governours of families, how they should seeke the regenerating of those that are under their government. Their care must extend it selfe, partly to those of yeers, partly to their infants. For those of yeeres: first, they must see God served in their owne families; learning of him that said, *I and mine house will serve the Lord.* Now God is served in the family by reading of the Scriptures, and invocation of the Name of God: for seeing God hath united them into the body of one family, and made them a common body; therefore he doth require a common service of them, that they may all joyne in doing homage to him, to whom all are servants; remembring, that even the families, as well as the kingdomes, are cursed, that call not upon the name of God. Is the Master commanded to whet the Law of GOD upon his children as he

sits in his house: and must it not needs follow, that hee must joyne with them in calling upon that God, whose Law that is? When *Daniel* did pray in his house, it seemeth probable to mee, that if it had beene a private prayer of himselfe alone, no man could have knowne it, his enemies could not have found him at it. It was therefore rather an Houshold prayer, than a Closet prayer; in regard of which those enemies of his did seeke an advantage against him. And seeing *Hester* tooke her maids with her in her extraordinary prayers joyned with fasting; we have little reason to thinke, but that she tooke them to her also in her daily and ordinary prayers. *Zachary* tels of them upon whom the Spirit of Grace and prayer should be powred, that they should mourne (and this mourning was not without praying) every family apart, and their wives apart. Behold an exercise of the family apart, from other families; and of each member of the family (the wife put for the rest Synecdochically) apart from other members of it. So then, let every godly man strive to propagate godlinesse, by performing these duties of godlinesse with his people. Let him make them acquainted with the Scriptures, by an orderly and constant reading it amongst them; and let him learne them, how to pray for themselves, by praying with them, and for them all.

Catechizing them.

Secondly, let him instruct them in the principles of Religion; teaching them some good Catechisme, according to their capacitie; at least labouring to drive into their heads, the maine

points

points of Christian Doctrine; and that in such familiar sort of questioning with them, that they may make him perceive they know what they speake. Must not children be brought up in information of the Lord? and how this should be, if they be not catechized, I thinke no man can conceive. Is not knowledge as necessary for the soule, as food for the body? Doubtlesse he must be void of knowledge, that will deny it. How then shall hee not deserve to be called worse than an Infidell, that cares not though his peoples soules be starved? You all know, that the Master is injoyned to looke that his servants breake not the Sabbath.

Assure your selves the Law of God puts one part of his duty, for all parts of the same kinde; so that he must as well looke to them, that they know God and his worship, as that they doe not prophane his Sabbath. *Salomons* mother taught him when he was young. Shee may be a president for all mothers: and the father should be ashamed to bee found negligent in that, wherein the mother must be forward. *Abraham* commanded his servants to keepe the Law of God: How should he command them to keepe it, if he had not taught it them? God would have him that was bought with money, circumcised: doubtlesse then, hee would have him also instructed in the religion of the Iewes, whereof that circumcision was a badge. In very deed, if this and the former dutie be not done by the Master, he shewes himselfe little to heed the salvation of his family. So that whosoever doth make conscience of helping his house-

hold to heaven, must lead them the way, by serving the Lord with them, and teaching them his wayes.

3. Bringing to the Church.

Thirdly, he must likewise bring them to the assembly of God, to heare his Word preached, and examine them what they have learnt and remembred. For if people be at Church and attend not, little shall they get by the Word: and if they be never demanded what they have heard, they will not likely attend; but a desire of not shaming themselves by silence to such questions, will make them bow their eares and listen. Indeed herein the Master must consider the capacitie of his servants, and encourage those of meane wits in the little they can doe; and rather draw them to remember something (who are lesse ready for that dutie) by loving perswasion, than by tartnesse of speech; and by commending to them the necessitie of remembring the Word, rather than by speeches of disgrace. And if they cannot remember any thing, yet hee must not desist to examine, exhort, admonish still: for why? this is the best meanes that he can doe, to make them marke and observe: and having done his owne dutie, he shall be blamelesse before God, though they be negligent.

4. Praying for Regeneration.

And last of all, hee must not forget to pray unto God, for the regenerating of those under his roofe in speciall. For if *Paul* did begge of God the salvation of the Iewes (his countrey-men;) shall a governour of a family forget those of his family, whom he daily sees, and speaketh with? In truth, of all requests that a man can make for his people, this is the most behoofefull, and the most necessary.

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This the Maſter that doth, ſhall finde himſelf made loving, charitable, patient, courteous towards his ſervants: for in exerciſing Chriſtian charitie towards them, hee ſhall be ſure to finde it increaſe. And if he make ſuch particular prayers, either they ſhall be heard to his great content; or at leaſt they ſhall be accepted by God, as fruits of his charitie, as much as if they were heard.

If God be glorified by the converſion and ſalvation of our children and ſervants, as well as our owne; and his glory be (as it ſhould be) deare unto us, as well as our own ſalvation; why ſhould we forget to beg at his hands ſo profitable a thing for perſons ſo neere unto us? Wherefore if thou haſt formerly beene behind-hand in mentioning thy wife, children, ſervants to God this way; now make it one of thy daily and hearty petitions. O Lord, be thou intreated to make theſe my children thy Children, and theſe my ſervants thy Servants; and let thy Spirit worke grace in them, that they may be true members of thy family (the Church of the ſanctified,) as well as of this my family.

Eſpecially for Infants, to bring them to Baptiſm in right manner.

But there remaineth one peculiar thing in behalfe of Infants; that is, not alone to bring them to Baptiſme, (which all doe as a matter of courſe,) but to bring them to Baptiſme with an high eſteem of that ordinance, and with fervent prayers to God for his bleſſing upon it, that it may be effectuall for their Regeneration. Doubtleſſe Baptiſme is the Sacrament of the New birth: and looke what efficacie the Lords Supper hath to feed our ſoules; the ſame (I muſt thinke, unleſſe I could ſee a diffe-

rence in the common nature of these two Sacraments) hath Baptisme to the re-begetting. Wherefore it is a most behoofeful duty of the parents (not with those publike prayers alone which are made, in and by the Congregation, being very well & fitly prescribed in our Liturgy: but) with most urgent prayers at home, to beg of God, that their Infant may be washed with the holy Ghost, as well as with water. Is not a new birth worth asking, thinke we? thy child cannot aske; therefore it is thy duty, as to bring him to be baptized, so to strive with God in earnest prayers, that his Baptisme may become effectuall. For my part, (brethren) none errour seemes to mee more absurd, than to imagine, that the Spirit of Regeneration is included in water, as a medicine in a boxe; or so necessarily joyned to the water, as a sweet smell to something that is perfumed: that all which are baptized, should also be inwardly and actually regenerated. But this I hold, that we should beg the Regeneration of each one that is baptized, and presume him to be regenerate; because we see the seale of the new birth stamped upon him. But among other causes of the in-efficacy of this Sacrament, I thinke one chiefe, to be the parents little esteeme of it; that rather doe it as a matter of course, than as a thing that shall be behoofefull for them, and that they expect Gods blessing upon, for the sealing up of Regeneration. God is not (for the most part he is not) importuned as hee expecteth to be, for his co-operation with this ordinance. Many, and many parents come to the Baptisme of their children, or cause their children

children to be brought unto it, without faith, without fervent prayer, without any care used to have it blessed unto their children.

Many a good man would be afraid to come to the communion himself, without some speciall calling upon God for his heavenly blessing, without some speciall care of renewing his Repentance; but even of those that thus make account of the Sacrament of nourishment for themselves, there be, that have made so little account of the Sacrament of begetting again, that they scarce have made one prayer the more for it, or beene any whit the more carefull to lament their owne originall corruption, and their childs, which it hath received from them.

Doubtlesse herein they have manifested their too light and slender esteeme of this Sacrament, and must be careful how to reforme it. Is not thy childs ingraffing into Christ as desireable a thing, as thine owne being fed up in him? Is not his being made a new man, as well worth praying for, as thy being made a strong man? If it be, what causeth that thou neglectest that carefull and solemne preparation to the Sacrament of ingraffing thy childe into the body of Christ, that thou art diligent to performe unto the seale of thine owne nourishing up in Christ? bee admonished therefore to shew a more precious account of this ordinance hereafter (if it shall fall out, that God doe give thee a child to bring unto it) by most earnest praying (and if it may be also, fasting therewithall) that it may be made effectuall to thine Infants Regeneration. O how great a blessing is it to a Father, to have his Childe

Childe regenerated even from his infancy? how great a blessing for the child to be borne againe, even so soone (almost) as ever he is first borne? Why should not a man cry mightily to God for such a blessing? Hath not the Lord bound us to seeke to his ordinance, & to bring our childrē to it? Doubtlesse Circumcision was no more needful for Iewish Infants, than Baptisme for ours. Why then, why do not we seeke to it according to the worth of it: and cry to him also to be mercifull to them and us, in washing them with his Spirit, and with water.

Sure God hath given thee good hope, that thy childe may bee regenerate there and then, by calling it to the seale of Regeneration; wherefore doe thou thy best endeavour to procure that it may be regenerate, by begging the performance of what the seale imports. Set a day (at least some good time) apart to seeke the face of God, to finde out and confesse thy sinnes, chiefely thine originall sinne, which thou hast derived to thine infant; lament it in thy selfe, lament it in and for him; and with the most vehement prayers that thou canst put up, beseech the Lord to accept thee, to accept the fruit of thy body, to blesse his owne institution to it, to wash it with the holy Ghost, and to beget it to a new life, and to infuse into it that holinesse now (by meanes of Baptisme) which he can as easily infuse into an Infant, as into a man of yeares. I say againe, pray for the Regeneration of thy child, as well as for thine own nourishing; to obtaine the fruit of Baptisme for it, as to obtaine the fruit of the Lords Supper for thy selfe. Both

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are Sacraments, both Gods Ordinances; but the efficacy of Baptisme is more necessary than that of the Lords Supper: for if one be not born anew, he cannot be saved, he may be saved without sensible confirmation. And Baptisme cannot be reiterated, as may the Lords Supper; wherefore what thou canst do but once for thy child, that thou must be carefull to do this once in the best manner; that being well done, it may be better than twice done.

How strong and full hopes of his childs saluation and Regeneration might a Parent have, if he would thus win them of God by Prayer? The fervent prayer of a righteous man prevaileth very much. Here therefore, if in any thing; and at this time, if at any time: and for this benefit, if for any benefit, see that you make your prayers most fervent. And so much for those duties which concern all men to use both towards all, and towards those of their own families, both elder and infants.

The Minister principally by constant and plain preaching.

Now I come to those that concern the Ministers of Gods Word especially: In all the former duties they are bound, to abound above others: for their calling affords them more knowledge, more opportunities, more authoritiy. But some things they must do, that others may not: They must administer the holy Sacraments; they must offer up publike Prayers for, and with the Congregation: they must preach the Word constantly in season, and out of season; following Christ Iesus, whose custome it was to go into their Synagogues every Sabbath day; and so to speak, as all wondred at his gracious words. In truth God would not have

ordained in his Church Pastors, that should live of the Gospel, and whose main work should be to study, and to grow in knowledge; but that they should be carefull to speak, as beseemed wholsome doctrine, even to speak and exhort with all long-suffering, and with all authority. And I do wonder in my very soule, how any man dare adventure to take upon him, the weightiest office and burthen that can be, (even the care of mens soules) that knowes himselfe able to do no more for their salvation, than a Schoole-boy of a dozen yeares old might do; even fairly read them some prayers, and a Chapter or two? Is this the labouring in the Word and Doctrine, for which Ministers are specially accounted worthy double honour? Is this to be a Work-man, that needeth not to be ashamed, dividing the Word of Truth aright? Who can hold up his face before God, and make answer to these questions; so that it shall not inforce him to confesse, that if he will be a Pastor over soules, he must be able to do more for the sheep, than many (perhaps most) of the sheepe are able to do for themselves? The conscience therefore of that Pastor must needs beare witnesse against him, that dares reape earthly things, when he cannot sow spirituall; that dare challenge a place of double honour, when he cannot performe a single worke.

Darest thou (whosoever thou art) for a Livings sake serve filthy lucre, in adventuring on that Calling, which thou knowest thy selfe utterly unable to fulfill? Doubtles, the time will come, when thou shalt wish that thou haddest rather chosen to have lived

lived any where than at the Altar, not being able to do the ſervice of the Altar, and then of the Goſpel, not being able to preach the Goſpel. O then ſtudy day and night, and by continuall pains, and putting forth thy ſelfe to all labouriouſneſſe, make thy ſelfe able to do that, which by pains taking (with much prayer to God for a bleſſing) thou mayſt attain unto. I intreat thee to conſider the words of our Saviour Chriſt; Whoſoever is a Scribe, inſtructed for the Kingdome of God, (that is, a good and fit Miniſter) muſt not alone have in his treaſure, but as a good houſeholder, bring forth of his treaſure, new things and old.

Art thou not Gods Steward? Art thou not Gods Embaſſadour? Art thou not Gods Fellow-workman? Why doeſt thou not deliver thine Embaſſage? Why doeſt thou not diſtribute Gods food? Why doeſt thou not plant and water, that God may give the increaſe? Conſider what a weighty duty, what a great honour it is to be Gods inſtrument for the regenerating of others; to be a ſpirituall Father, to have them our ſpirituall ſonnes in Chriſt, who are Gods adopted ſonnes in Chriſt.

Happy is he to whom many men, ſome men, one man, oweth his title of Gods Child, and his intereſt into GODS Kingdome.

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